A

# COMMENTARY

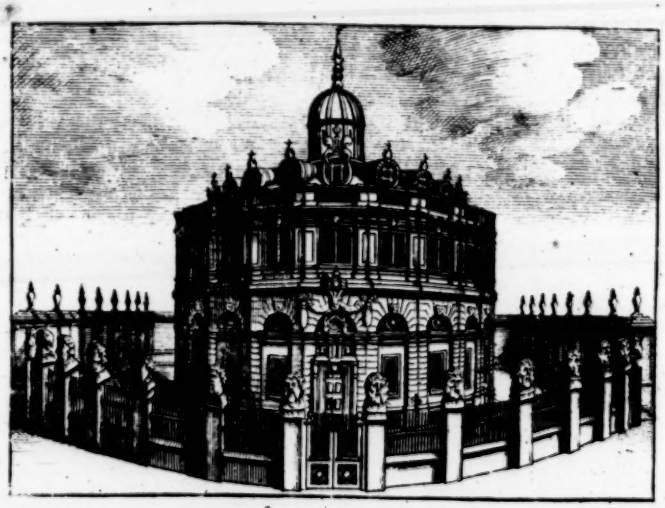
ON THE

# PROPHECY

OF

# JOEL.

*By* EDWARD POCOCKE *D.D. Canon of Christ-Church, and* Regius Professor *of the* Hebrew *tongue in the University of* OXFORD.



*OXFORD,*
Printed at the *THEATER*, M.DC.XCI.

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TO THE

RIGHT REVEREND FATHER IN GOD

# JONATHAN

Lord Biſhop of *EXETER.*

MY LORD,

*WHAT is, as to the general, intended for the publick good, I make bold in particular to make uſe of as a token of thankfulneſs for the great favours, which I have received from your Lordſhip. Your freeneſs in conferring them makes that I cannot doubt of your candour in receiving this hearty, though ſlender acknowledgement of them. The ſubject is ſuch that deſerves acceptance from all Chriſtians, it being a Prophecy in peculiar manner foretelling them what wonderful effuſion of the Holy Ghoſt, and plentifull conferring the graces thereof, ſhould be under Chriſt, and ſo by St.* Peter *cited, to prove that he was come, and the good promiſes of God by him fulfilled. Many difficulties there are in this Prophet, which were incumbent on me to endeavour to clear; of which my endeavours I humbly crave your Lordſhips favourable acceptance, and pardon wherein I have any way failed.*

*MY LORD,*

Your Lordſhips

moſt humble ſervant

EDWARD POCOCKE.

THE

# PREFACE.

I Shall not with many words trouble the Reader to acquaint him with my intention or method in my Commentary on this Prophet, they being the ſame, which I have declared my ſelf to take in thoſe on *Micah* and *Hoſea*: I ſhall onely reminde thoſe, who are not acquainted with ſuch languages as *Hebrew* and *Arabick*, that the giving the mind of ſuch, whoſe opinions I cite in their own words, needs not to ſtop them in their proceeding, the meaning of them, as far as concerns the matter and our purpoſe, being all given in Engliſh. As to ſuch who are acquainted with thoſe languages, I ſhall deſire them to take notice, that ſuch paſſages as are taken out of Arabick Tranſlatours, Commentators or Lexicons, are put ſometimes in the Arabick characters proper to the language of which the words are; ſometimes in the Hebrew, in which they were written, as the uſual cuſtome of thoſe Jewes, who lived in ſuch places among the Mahometan Arabians, wherein the Arabick tongue, as the learned language of the Eaſtern parts, was both ſtudied and vulgarly ſpoken, was in thoſe times to do. The reaſon of which I ſuppoſe was, that their Bookes concerning their Religion might not be commonly readd by the Mahometans, enemyes thereof: which likewiſe may be the reaſon why the Syrians publiſh in Syriac characters what they write in Arabick. The expreſſing them ſometimes in Hebrew characters may, I ſuppoſe, not be unuſeful to the Reader skilled in thoſe tongues, for acquainting him with, and exerciſeing him in their cuſtome, if he meet with bookes ſo written, as many they have.

But the maine thing which I am to give ſome reaſon of, is the draught or ſcheme of the area of the Temple, and the different parts thereof, which I have procured to be engraven and here put. In *c.* 2. *v.* 17. *p.* 81. I commend to the Reader a draught of the ſeveral parts of the Temple, and courts belonging to it, which I find in an ancient MS. of *Maimonides*, in his Commentary on the *Miſnaioth*, or the text of the Jewiſh *Talmud*, in the tract called *Middoth*. out of a Manuſcript, (which I have probable reaſons to think is as ancient as from the Authors own time) I cite it, becauſe in the printed Copies and Tranſlations of it into Hebrew, I find no ſuch draught; though an ancient Editi-

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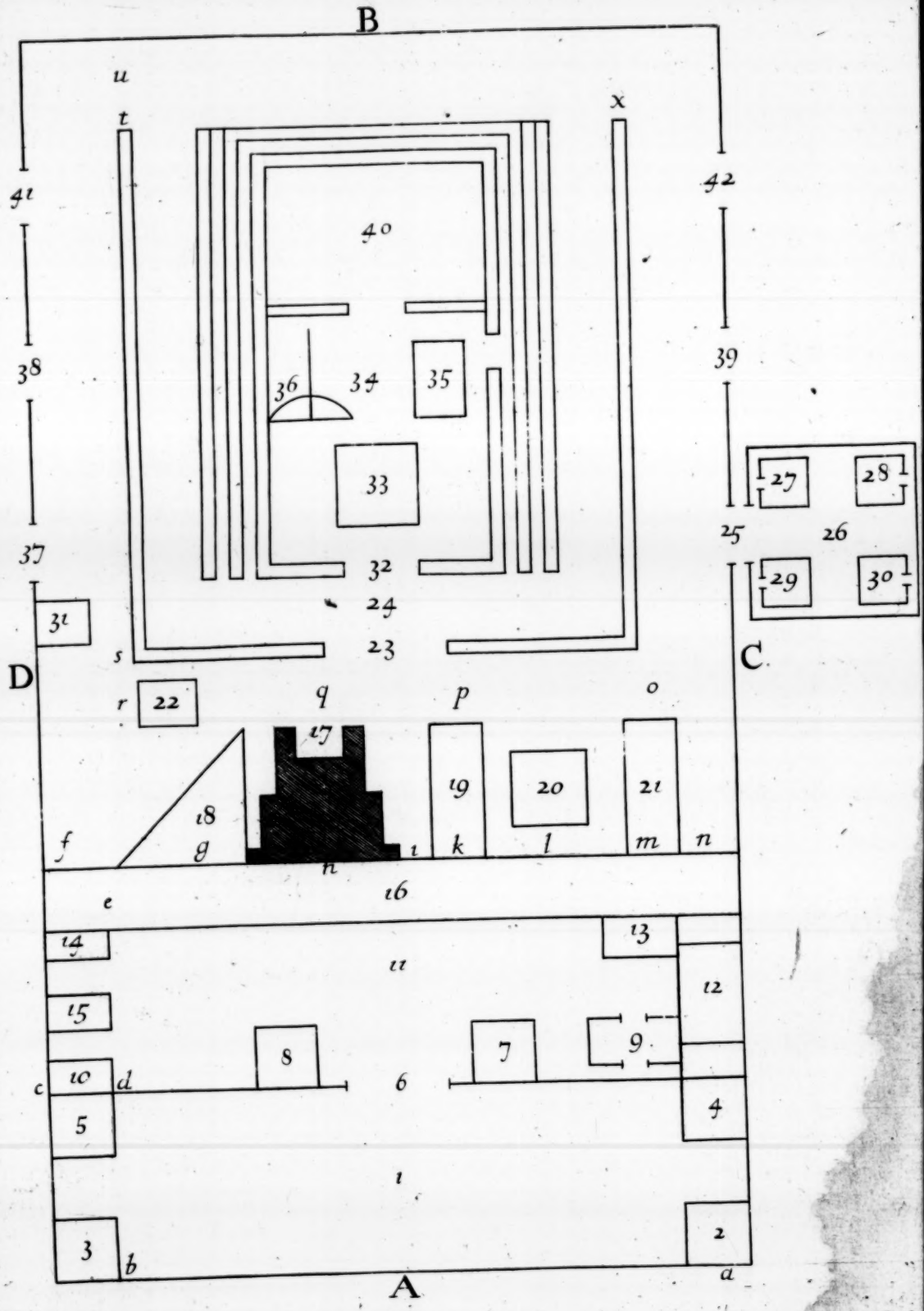
on leave ſpace for this, and other Schemes that are in him, onely with white blankes, yet putting before them, *And this is the* צורה *Tſurah* or *figure*. And to this preſent figure both in the Arabick and Hebrew is put, that *it is a generall figure which he had in ſeveral places of his Comment promiſed, and referred the Reader to*; and that *it did comprehend all that had been before mentioned.* Which ſhews that in the Authors own Original there was a draught or ſcheme, which he would have the Reader take notice of, and be directed by. So likewiſe in an ancient MS, in the hand of my worthy friend Dr. *Huntington*, of another book of his ſtiled *Yad Chaſaka* being a ſumme of their *Talmudical* doctrine, (wherein was written by a learned Jew who had been owner thereof, that he had corrected it from a Copy of *Rabbi Moſes* his own hand) written I ſuppoſe after the former, is the like ſcheme found, though not in the printed Copy's thereof. So that for communicating it to the Reader as from him proceeding, I ſaw no other way, than to get this Scheme agreeable to his engraved. We have indeed among modern Authors ſeveral ſchemes of the ſame thing, which as the Reader meets with, he may compare with this which I have choſen to exhibite to him, both becauſe of its antiquity, and in reſpect to its Authour. And of this having two ſeveral draughts, as we ſaid, one in his Comment on the *Miſnaioth*, the other in the MS of his *Yad*, we have taken the former as ſeeming the more ancient, and being the more elegant of the two. And though neither of them be ſo exact in drawing lines proportionate to the meaſure of the ſeveral ſpaces as ſome latter are, yet this exception is taken away, by the meaſures belonging to every ſpace, being in their proper places ſet down in words at length, from which, rather than from the lines, the reader is to take them. Which words we have likewiſe given, though not engraven in the figure, as in the Manuſcripts they are written, the ſpace not being in the engraving ſo well capable of them.

*After the errata had paſſed the preſs, I had by my worthy and learned friend Doctor* Bernard, *communicated to me another Arabick Hiſtorian belonging to the worthy Dr.* Huntington, *the name of whom is not expreſſed in the book, who compiled his work out of our* Gregorius *and ſeveral other Authors in that kind, wherein are the very ſame words found concerning the Samaritans as in our printed Copy is exhibited,* viz. وهي مجسمة, *which argues that that was look'd on as the genuine reading, and not miſtaken for* مخموسة.

*Beſides the Errata printed at the end of this book I would have the reader take notice of theſe two,* pag. 81. *l.* 25. lege *their*. and *l.* 48. after the word, *to*, add, *ſhew ſignes of grief.*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A. מזרח. The East. B. מערב. The West.
C. צפון. The North. D. דרום. The South.

*The first Partition.*

1. עזרת הנשים. The women's Court. 2. לשכת דיר העצים. The wood-house. 3. לשכת הנזירים. The Nazarites Chamber. 4. לשכת המצורעין. The Lepers chamber. 5. לשכת בית שמניה. The Oile-room.

*The second Partition.*

6. שער ניקנור. Nicanor's gate. 7. לשכת פנחס המלביש. The Vestry. 8. לשכת בית עושי חבתין. The Cake-makers room. 9. לשכת הגזית. The paved room. 10. לשכת המלח. The Salt-room. 11. עזרת ישראל. The Israelites or the men's Court. 12. לשכת העץ והיא לשכת פלהדרין. The Wooden, or the Counsellor's chamber. 13. לשכת הגולה. The Well-house. 14. לשכת המריחין. The Bathing-room. 15. לשכת הפרוה. *Pirva's* chamber.

*The third Partition.*

16. עזרת הכהנים. The Priest's Court.

*The fourth Partition.*

17. מזבח. The Altar. 18. כבש. The Ascent to the Altar. 19. טבעות. The place of Rings where the sacrifices were killed. 20. שלחנות. The Tables. 21. מקום הננסין והוא בית המטבחים. The Sacrificers-room, where the sacrifices were flay'd. 22. כיור. The Laver according to the text of the Scripture; according to the Rabbins the Carved or Flowerd Work.

*The fifth Partition.*

23. שער האולם. The Porch-gate. 24. אולם. The Porch. 25. שער בית המוקד. The Gate of the Fire-room. 26. בית המוקד. The Fire-room. 27. לשכת חטלאים. The Lambs room. 28. לשכת שברה יורדים לבית חטבילה. The Place through which they descended into the Bath. 29. לשכת שברה גנזו אבני המזבח. The Room wherein they put the Stones of the Altar. 30. לשכת עושי לחם הפנים. The Shew-bread-makers room. 31. עליית בית אבטינס. The Upper-chamber of *Abtines* or the Perfumers-room. 32. שער חגרור. The Great gate. 33. מזבח הזהב. The golden Altar. 34. היכל. The Temple. 35. שלחן. The Table. 36. המנורה. The Candlestick. 37. שער המים. The Water-gate. 38. שער הקרבן. The Sacrifice-gate. 39. שער הקרבן. Another Sacrifice-gate opposite to it. 40. קרש הקדשים. The Holy of Holyes. 41. שער הרלק. The Lighting-gate, where the Candles were lighted. 42. שער הנצוץ. The Bright-gate.

*a* The length of the women's Court is מאה ושלשים וחמש. 135. Cubits.
*b* The breadth of the same, as also of the whole Fabrique of the Temple מאה ושלשים וחמש 135. Cubits.
*c* The length of the whole Structure from the womens court. מאה ושמונים ושבע. 187. Cubits.
*d* אחת עשרה אמה. 11. Cubits *in length.*
*e* אחת עשרה אמה. 11. Cubits *in length.*
*f* שתים עשרה ומחצה. 12. Cubits ½ and half *in breadth.*
*g* שלשים. 30. Cubits *in breadth.*
*h* שלשים ושתים. 32. Cubits *in breadth,* and as many *in length.*
*i* שמונה. 8. Cubits *in breadth.*
*k* עשרים וארבע. 24. Cubits *in breadth.*
*l* שמונה אמות. 8. Cubits *in breadth.*
*m* שתים עשרה ומחצה. 12. Cubits ½ and half *in breadth.*
*n* שמונה. 8. Cubits *in breadth.*
*o* עשרים ושתים. 22. Cubits *in length.*
*p* עשרים ושתים. 22. Cubits *in length.*
*q* עשרים ושתים. 22. Cubits *in length.*
*r* עשרים ושתים. 22. Cubits *in length.*
*s* מאה אמות. 100. Cubits *in length.*
*t* מאה אמות. 100. Cubits *in breadth.*
*u* אחת עשרה. 11. Cubits *in length.*

# A COMMENTARY ON THE PROPHECY OF JOEL.

## CHAP. I.

VERS. 1. *The word of the Lord that came to Joel the Son of Pethuel.*

WHO *Joel* and his Father *Pethuel* were, is a queſtion that might here in the firſt place offer it ſelfe, as likewiſe where and in what age they liv'd, and this Prophecy was uttered. The Scripture neither here nor elſe-where informing us concerning theſe things, nor any ancient Records of thoſe times remaining; it is manifeſt that all that is by Interpreters of later date ſaid of them is only conjectural, without any thing of certainty therein. More *Joel's*, from whom this Prophet is diſtinguiſhed by his being ſaid to be the Son of *Pethuel*, we read of, but the name of *Pethuel* we do not elſe-where find: ſome therefore of the Jews (I ſuppoſe going on that uncertain rule of theirs, that where the Father of a Prophet is named together with him, it denotes that his Father was not only a man of good note in thoſe days, but a Prophet alſo) make him to be the ſame with *Samuel*. [a] *Samuel* had a Son that was named *Joel*, but as neither the time when he lived ſeems to permit that this ſhould be the ſame, ſo neither what is ſaid of that *Joel* makes it likely that he ſhould be a Prophet, being [b] taxed as a man of evil life and behaviour; and why this *Pethuel* ſhould be thought to be *Samuel*, no reaſon at all can be given. That which *Rab. Salomon* gives ſeeming very weake, *viz.* that he was ſo called becauſe פתה לאל בתפלתו *He perſwaded or wrought upon God by his Prayers.* For the ſame reaſon might any other Prophet or holy man be ſo called as well as *Samuel*; there being no better authorityfor it, on the contrary we may well ſay פתואל אינו שמואל *Pethuel is not* [c] *Samuel*, and therefore *Joel* Son not to him, but ſome other. When he lived and propheſied (it being not in the Scripture at all mentioned) is likewiſe as uncertain, nor doth *Aben Ezra* without reaſon ſay אין דרך לדעת דורו ולפי הפשט איננו בן שמואל *that there is no way to know his age, and in plain language he was not the Son of* Samuel; it is no ways probable that he was ſo ancient. [d] סוף דבר לא ביאר הכתוב ואנחנו לא נדע יואל הנביא מאיזה שבט היה ובאיזה דור היה i. e. *In ſumme the Scripture hath not declared, and we do not* (cannot) *know, as to the Prophet* Joel, *of what* [e] *Tribe he was, nor in what age he was.* Hence is it that Expoſitors much differ in aſſigning the time of his Propheſying. [f] Some, beſides what we have before mentioned of *Rab. Salomons* opinion, placing him under the reign of *Jehoram* the Son of *Ahab*, when there was [g] a great Famine in the Land (which they think by this Prophet ſpoken of) for the ſpace of ſeven years: others making him cotemporary with *Hoſeah* placed before him, building on a rule [h] uncertain, if not plainly falſe; [i] *that when the time of a Prophet is not expreſſed, it is to be looked on that he was in the ſame time with the Prophet placed next before him*: others thinking

a 1 *Sam.* 8. 2. b *Ib. v.* 3. c *Abarbinel.* d *Abarb.* e *Epiphanius, who ſaith he was of the Tribe of Reuben, for what reaſon I know not.* f *Kimchi.* g 2 K. 8. 1. h *Tarnov.* i *Jerom. præf. in* 12 *Prophets.*

he Propheſied under *Manaſſeh*, which is the opinion of ſeveral Jews, following therein their [k] Chronicle of good Authority among them; [l] others that it was in the time of *Joſiah* King of *Judah*, and that what is by him ſpoken (as they think) of a Famine, referres to the ſame which is ſpoken of by *Jeremiah*. 14. 1. 2.

A proof that he lived under theſe later Kings is by them, who ſo place him, thought to be, becauſe his not mentioning the ten Tribes in his Prophecy, but only the two, and ſpeaking what concerned only them, is a ſign that he Propheſied after that the ten Tribes were led away into captivity. Such variety of conjectures ſhews the thing to be no way certain, and the Scriptures being ſilent in it is an argument that we need not be ſollicitous concerning it. It is ſufficient for us to know that *Joel* which was the Son of *Pethuel* (and ſo diſtinguiſhed from any other of that name) was in that time, when he lived, one whom God thought and made fit to be employed in his meſſage to his people, and to ſpeak in his name, which is ſhewed by ſaying what is recorded in this Prophecy was *the word of the* Lord that came to *Joel*; and this gave authority to it, *viz.* its being the word of the *Lord*, not its being the word of *Joel*, and out of this aſſurance, and the authority that it brought with it, was it conſtantly received into the Canon of the Scriptures, among thoſe books, which, though more particularly in ſome reſpects concerning thoſe of that time to whom the words were ſpoken, yet were to be a ſtanding rule to all ſucceeding generations, to inſtruct them alſo in the will of God by example, and to be [m] profitable to them for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſs. That it did not concern only that preſent age, but future times alſo, is witneſſed to us by S. *Peter*; who quotes it as foretelling what was afterward to befall them in the time of Chriſt (*Acts* 2. 17, *&c.*) which ſo evidently it doth, as that the Jews themſelves cannot but confeſs it. So ſaith *Kimchi*, This Prophet Propheſies *firſt of the Locuſts which ſhould come up on the land of* Iſrael *for their Sins*, and *afterwards* utters a Prophecy עתידה לימות המשיח *which ſhall come to paſs in the days* of the Meſiah: even the ſame of which S. *Peter* there ſaith, *this is that which was ſpoken by the Prophet Joel*, which we ſhall in its due place meet with, and have farther occaſion of particular enquiring into. This at preſent may ſuffice by way of preface: what the whole of this word of the Lord that came to *Joel* was, follows now in order.

2 *Hear this, ye old men, and give ear all ye inhabitants of the land: hath this been in your daies, or even in the daies of your Fathers?*

3 *Tell ye your Children of it, and let your children tell their children, and their children another generation.*

The Prophet by God commiſſioned; and having words put into his mouth, that he may bring thoſe ſtupid Sinners, whome he is ſent to, to a due ſenſe of their ſins, and to a ſpeedy and effectual repentance, that ſo they might remove Gods heavy judgments, which they had by thoſe their Sins (which yet they continued in) provoked him to ſend on them, begins with a declaration of the ſtrangeneſs of thoſe judgments and the nature of them, that ſo duly conſidering them, they might perceive that they were not ſuch as ordinarily befell men in the uſual courſe of things, and muſt needs therefore make them to perceive that Gods Extraordinary hand was in it, and made it evident that they had in an high and extraordinary manner provoked him, and that therefore they could not look or hope to have them removed from them, till they had made their peace by ſerious repentance with him, who alone, as he had ſent them on them, ſo could again remove them, and make good to them what evil they had ſuffered by them. The ſtrangeneſs and grievouſneſs of them he ſets forth to be ſuch, as neither any of them had ever before ſeen, or heard of, and ſuch as their following generations, when told of, would admire at, as things not elſewhere found or known. This is the import of the 2. and 3. vers. in which by way of queſtion he puts it to their own conſideration, all ſorts of them, whether they muſt not needs confeſs it to be ſo. *Hear this ye old men, and give ear all ye inhabitants of the land.*] *Hear*, what I ſay, ye *old men*. They had ſeen and known both by their own obſervation, and by what they had heard from others, what had for many years happened, and ſo were more fit to judge of what ſhall be now ſaid, whether it be not a deſcription of a heavier judgment than they had ever ſeen or heard of; you together with *all the Inhabitants of the Land*, (or as ſome will, of the *whole earth*, any lands) give ear, well ponder and conſider, whether at any time, or in any place, ever they had ſeen or heard to have been in their days, or in the days of their fathers, any ſuch grievous thing: if they have not, then will it greatly concerne them to ſearch into the cauſe of this ſtrange work; and not to be neglectful of it as an or-

[k] *Seder Olam. Kimchi.* [l] *Daneus.* [m] 2 *Tim.* 3. 16.

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dinary accident; but ſuch as former ages had not ſeen, nor future were like to ſee. Having thus ſtirred up their attention, he proceeds to the deſcription of that Judgment which he ſpeaks of according to ſome, as already actually come on them; or according to others, as ſure to come, as if it already were.

4 *That which the Palmer-worm hath left, hath the Locuſt eaten; and that which the Locuſt hath left, hath the Canker-worm eaten, and that which the Canker-worm hath left, hath the Caterpiller eaten.*

That *which the Palmer-worm hath left.* Our Tranſlatours in the Margin note that in the Hebrew is *the reſidue of the Palmer-worm*, ſo the words יתר הגזם אכל הארבה *yether hagazam acal haarbeh*, literally ſound. The reaſon why they render it as they do is, I ſuppoſe, for avoiding an ambiguity which that literal rendring may ſeem ſubject to; as if it ſounded, *The Palmer-worms that were left, the Locuſts have eaten.* It is by *Rab. Tanchum* taken notice of יתר הגזם يريد بقوله ما بقاه من نبات الارض لا بقيته نفسه *He means* by Yether hagazam, *the reſidue of the Palmer-worm, that which they have left of the plants of the Earth, not the remainder of them themſelves*; ſo rendred, as in our laſt Tranſlation, it is plainer than that in the *Geneva*, which hath, *that which is left of the Palmer-worm.* Four kinds of noxious creatures ſucceeding one another, and the latter devouring what was left by the former, till all that was deſirable of the growth of the land was conſumed, are here named as executioners of Gods heavy judgements upon them. The firſt is גזם *Gazam* by ours rendered the Palmer-worm, both here and *Amos.* 4. 9. having its [n] name from גזז *Gazaz* to ſheare, to cut, or pluck of, with the letter ם *m* added in the end; or elſe from גזם *Gazam*, which though not found in the Scriptures, we may think to have been then in uſe in the Hebrew tongue, as it is in the *Rabbins*, as likwiſe جزم in the *Arabick* in like ſignification of *cutting off*, ſo therefore called שגוזז את התבואה becauſe it ſheares the corn, as *Kimchi* explains it. The ſecond ארבה *Arbeh*, by ours rendered here as *Exod.* 10. 4. and oft elſewhere, *the Locuſt*, and ſometimes *Graſshopper*: which is looked on as having its name from רבה *Rabah, to be many* or multiplied, by reaſon of the great multitude of that ſort; the root and the noun are joyned. *Jer.* 46. 23. רבו מארבה *rabbu mearbeh*, which ours read, *they are more then the Graſshoppers.* With another noun alſo directing to the ſame ſignification it is coupled *Jud.* 6. 5. כדי ארבה לרב *Cede arbeh larob.* as *Graſshoppers for multitude.* The third is ילק *Telek*, by them here as alſo *Jer.* 51. 14. rendered the *Caterpiller*; and *Nahum.* 3. 15. the *Canker-worm*, importing as much according to the uſual derivation aſſigned to it, as *licker*: for ſo will they have it referred to the root לקק Lakak, *to lick*, שהוא לוקק ולוחך את העשב *becauſe he doth* as *it were* [o] *lick the herbs*, as *Kimchi* ſpeaks, and ſo devour them. The fourth חסיל *Chaſil*, which they render the *Caterpiller*, as here, ſo elſewhere; which name ſeems to import a *Conſumer*, from the verb חכל *Chaſal* ([p] except the verb be rather made from the noun) ſignifying to *conſume*, and ſo by ours rendred *Deut.* 28. 38. יחסילנו הארבה *Yachſilenu haarbeh, the Locuſt* ſhall *conſume* it: the *Greek* render it here ἐρυσίβη, and the vulgar Latin [q] *Rubigo*, (which the Doway render *Blaſt*,) yet do the *Greek* elſewhere render the ſame by the name of a noxious living creature, as Βρούχος *Bruchus.* 2 *Chron.* 6. 28. and ἀκρὶς a *Locuſt Iſa.* 33. 4. and ſo the vulgar Latin by *Bruchus* in both thoſe places: and (if it be granted that the word may ſignify both thoſe [r] as ſome will, and both be very noxious to green corn or other things) certainly the taking it here for the name of a living creature, ſeemes much more convenient and agreeable to the place, wherein the other three named are unqueſtionably ſo, and of all ſaid that they did eat, and that the following did eat or devour what the foregoing left; all then more than probably, by eating taken in a proper ſenſe, and as it agrees to living creatures: they being then all ſo taken and look't on as ſeveral ſorts of Animals, [s] it is by ſome very learned men much doubted what names in Latin may aptly be aſſigned to them: the like then will of other languages be ſaid, how in them they may be properly called and diſtinguiſhed. In *Arabick* there are no doubt particular and diſtinct names for them, yet how to apply them properly to thoſe meant, it will not be eaſy to ſay: except a man ſaw them in that country, and heard them called every one by their names, it will be hard preciſely to ſay they were ſuch or ſuch, and ſo or ſo are diſtinguiſhed in form, or property. And therefore do ſome interpreters rather chooſe to retain in ſome of them the [t] Hebrew names than to tranſlate them. It may I ſuppoſe ſuffice us to ſay with a [u] learned *Jew* that هذه الاسما كلها قد تكون لاصناف من الجران وقد تكون معران فهذه عدة *theſe names all are of ſome ſorts of Locuſts, and are Synonymous*, or ſeveral names of that creature, of which that there are ſeveral kinds appears by what is ſaid in

n *Ab. Ezra. R. Tanch. Fuller. Cap. Concord.* o *And ſo Aben Ezra.* p *R. Tanch.* q *So alſo the Tigurin and Munſter* r *Ribera. Petr. a Fig. Chr. à Caſtro.* s *Ar. Montanus. Bochart.* t *Pagn. Interlin.* u *Rab. Tanchum.*

the Law. *Levit.* 11. 22. הארבה למינו Haarbe Lemino, *the Locuſt after his kinde*; that name Arbeh which is put here as the name of one ſort, is there put as comprehending under it ſeveral ſorts; ſo that it appears ſometimes to be uſed as a more general name, ſometimes as a more ſpecial وقد يطلق الواحد منها على الجميع مجازا the *name of one of the ſorts* (as he ſpeaks) *being uſed of all.* Here we ſee they are four of them diſtinctly put, ſeeming to have their different names from their different way of doing hurt, yet all concurring in doing hurt and devouring the fruits or products of the Earth; and as ſuch, I ſuppoſe, are by our Tranſlatours very well rendred by names of ſuch known creatures as do concurre in ſo doing, though in differing manners, ſo that if any thing eſcape one, another will be ſure to meet with it, till between them they have made an utter end of all. But now it being agreed that theſe names do literally ſignify ſuch noxious deſtructive creatures, there is a queſtion made whether what is ſpoken, as concerning them, be to be underſtood of them, and of what hurt they do according to the ſound of the words; or of ſome enemies compared to them, and ſet forth under their names by reaſon of the deſtruction and deſolation by them wrought, like to the worſt which could by theſe all of them together be made. This queſtion is ancient; and ſuch difference of opinions hath been about it as is not yet reconciled, both among *Jews* and *Chriſtians*. St. *Jerome* mentions it, and appears but dubious in it, yet ſo as rather to incline to thoſe that interpret it of ſuch enemies as invaded the country of the *Jews*; ſo he ſaith ſome of the *Jews* before him (whom he means we find not) underſtood it, taking the firſt name to point out the *Aſſyrians*, *Babylonians*, and *Chaldeans*: the ſecond to denote the *Medes* and *Perſians*; The third the *Grecians*; *Alexander* and his ſucceſſours, and particularly *Antiochus Epiphanes*, under whom were the warrs of the *Maccabees*; The fourth the *Romans*, by all which, at ſeveral times ſome deſtruction was brought on the *Jews*, and their land made deſolate. Yet other *Jews*, he ſaith, do think that in the days of *Joel* ſuch an innumerable multitude of *Locuſts* came on the Land of *Judea* that they filled all things, and devoured not only the corn, but vines alſo, and the bark and boughs of the trees, of the truth of which he ſeems to doubt, and to deny it, in as much as he findes no where elſe in the Hiſtory of the Scripture mention of it, as we doe of other Famines, and concludes with doubtful words, while he only ſaith, that under the Metaphor of *Locuſts* the coming of thoſe forementioned enemies is deſcrib'd, and that he ſeems to have found out ſomething in the meaning of the Prophet (*viz.*) that the wickedneſs (or cruelty) of thoſe enemies is deſcribed under the figure of *Locuſts*, and again the *Locuſts* themſelves are ſo deſcribed, as if they were compared to enemies. *Ut cum Locuſtas legeris, hoſtes cogites, cum hoſtes cogitaveris redeas ad Locuſtas.* That when you read what is ſaid of the *Locuſts*, you muſt needs think of the enemies, and when you have thought of the enemies, muſt needs again return in your mind to the *Locuſts*. Thus is the matter left but as in doubt by him. *Cyril* appears to underſtand it likewiſe of ſuch enemies as did invade the *Jews* as others at other times, ſo at laſt *Salmaneſſer*, *Nabuchadnezzar*, *Antiochus*, and the *Romans*, yet (on v. 14.) ſaith again that what is ſaid will be true, though it be underſtood of the *Locuſts*, and other hurtful creatures ſpecified. *Theodoret* mentioning ſome who underſtood the words *tropically* of ſome Kings of *Aſſyria*, as *Tiglath Pileſer*, *Salmaneſer*, *Senacherib* and *Nebuchadnezzar*, ſaith that he thinks thoſe things to be *indeed true*, yet withall that τὰ κατὰ τὸ ῥητὸν νοούμενα τῆς ἱστορίας γεγενῆσθαι, that *thoſe which are literally underſtood did really happen.* But *Ruffinus* is poſitive that they are ſo literally to be underſtood of creatures named, as to refute them that at all underſtand them of the enemies. So appears, among thoſe ancient Chriſtian interpreters *Latin* and *Greek*, to be a difference concerning this matter: who were thoſe ancient Hebrew Doctors that *Jerom* mentions I find not. The *Chaldee* in the preſent place and elſewhere for the moſt keeping to the letter, and rendring the names here expreſſed by ſo many in the language that he wrot in, anſwerable to them, yet Chap. 2. 25. where they are again (though not in the ſame order repeated) doth not ſo, but to expreſs the meaning that he took them to have, rather than the latter puts inſtead of them עממיא אומיא ולישניא ושלטניא ומלכיתא פורענות *Nations, Peoples, Tongues, Languages, Potentates*, and *Revenging Kingdoms*. So that it appears that in his time there was ſuch diverſity in Interpretations. Among the later *Jews*, long ſince *Jeroms* time, the ſame is continued. *R. Sal. Aben Ezra*, and *David Kimchi*, the moſt known Expoſitors, expound the words as moſt properly concerning *Locuſts*, and ſuch noxious vermine, which did deſtroy the fruits of the earth, and occaſion a ſore *Famine* or *Dearth* in the Land. *R. Tanchum* looking not only on theſe words, but on thoſe alſo verſe the 6th. *For a Nation is come up upon my Land*, for ſuch as may be well underſtood of *Locuſts* and like creatures, ſaith withall انه لا يبعد ان يكون جميع ما ذكره في هذه القصة من امر الجراد وافعاله مثل مجي الاعدا وكثرتهم واخرابهم البلاد وذهابهم لها *that it is not abſurd*

ſurd to ſay that all that he mentions in this narration concerning the nature of Locuſts, and their doings is a parabolical expreſſion of the coming of enemies, and their multitude and their deſtruction of the land and ſpoiling of it, which he thinks confirmed by other expreſſions in the following narration, as in that great terrour that he ſtrikes into them from the conſideration of theſe *Locuſts*. Again by what he ſaith that there ſhould none eſcape but the *remnant whom the Lord ſhould call*, (Chap. 2. 32.) whereas it can ſcarce be imagined that that Incurſion of *Locuſts* ſhould ſo far prevail: for which makes likewiſe his ſubjoyning that he will take vengeance on the enemies, when he ſaith (Chap. 3. 2.) I *will gather all nations —— and will plead with them for my people, and for my heritage*, &c. and *what have yee to do with me, O Tyre and Zidon*, &c. *Swiftly and ſpeedily will I return your recompenſe upon your own head*, &c. And *although* (ſaith he) *Interpreters and Expoſitors make this to be no other then a narrative concerning* Locuſts, *which were to come upon the Land of* Iſrael, *yet doth that which I have mentioned ſeem to make* انسعى Anſab *more proper*.

By this we ſee how he was inclined to underſtand theſe expreſſions as nothing concerning *Locuſts*, and thoſe like hurtful creatures, farther then as to the borrowing their names, ſo as to call the deſtructive enemies of the *Jews* by them. *Abarbinel* (later then any of theſe) is yet more poſitive, and peremptory for this opinion, *viz.* that, as to the things here ſpoken, and diverſe of the expreſſions in this deſcription לא אמרם הנביא על הארבה *the Prophet did not ſpeak them concerning* Locuſts חלילה לי מלהאמין כזה כי אם על אויבי השם שההריבו את ביתו והגלו את עמו *Far be it from me that I ſhould believe this, but that he ſpake them concerning the enemies of God, which deſtroyed his City, and carried captive his People*, and thoſe enemies he will have to be thoſe four Kingdomes of the *Babylonians*, *Perſians*, *Grecians* and *Romans*, to which he ſuppoſeth ſeveral of the following expreſſions to agree ſo, as that they cannot be properly underſtood of *Locuſts*, and ſuch noxious vermine. If we ſhall look to the more modern Chriſtian [u]Expoſitors, we ſhall find ſtill the ſame variety of opinions, ſo that we ſhall have but to repeat the ſame things which we have before ſaid; ſome preferring that Expoſition which would have the words not literally underſtood of *Locuſts*, &c. but of ſuch enemies as are under thoſe names couched, and the deſtruction by them brought on the *Jews*, and they yet differing among themſelves in the aſſigning of theſe enemies; others of that which taketh the creatures named, and the miſchief by them brought on their Land, to be the thing primarily and properly meant; amongſt whom the Learned *Bochartus* plainly oppoſeth the opinion of *Abarbinel* the laſt of the *Jews* mentioned, and ſo by conſequence all thoſe others, who, as he, deny the words to be properly meant of ſuch creatures as are named, but of ſuch enemies as ſhould bring on them deſtruction. [w] Others think both be intended, one having been a forerunner of the other, as [x] ſome have obſerved the coming of the *Locuſts* to have preceded, and, as they think, portended the invaſion of enemies. But not to intermingle our ſelves farther in any controverſy about the matter, ſure the plaineſt and ſafeſt way will be the moſt ſimple, which is to explain the words literally as they ſound: then will it be lawfull to any to apply them to other things as he pleaſeth: ſuch expreſſions, as any party inſiſt on, we ſhall meet with as they come in their order, and ſee what force is in them. But then they being ſo taken, there will ariſe other queſtions, which, for clearing the Hiſtory of them, it will be convenient to anſwer. As, firſt how what is ſaid here concerning theſe hurtful creatures, and the miſchief done by them, *Hath this been in your days, or even in the days of your fathers?* &c. can agree or be reconciled with what is ſpoken *Exod.* 10. 14. concerning thoſe *Locuſts* which God ſent on the Land of *Egypt*, that *they were very grievous, before them were no ſuch* Locuſts *as they, neither after them ſhall be ſuch.* Several anſwers are to this given; as firſt [y] that in *Exodus* is ſpoken of the bigneſs of the *Locuſts*, here of the multitude, and ſo both are true (*viz.*) that there were never ſeen any ſo bigge as thoſe there ſpoken of, nor ſo many together as here, Secondly that in *Egypt* were ſuch ſo great and ſo many [z] of one kinde, as never had been or ſhould be ſeen together, but here ſuch a multitude of more kindes, as had never flocked at once together there or elſewhere. Againſt this may be excepted, that though there in the Law be mentioned only *Locuſts*, yet under that comprehenſive name were other kinds alſo included, as appears out of the *Pſalmiſt*, who, having reſpect to that hiſtory, ſaith, *he gave* their increaſe to the *Caterpiller*, and their labour unto the *Locuſt*. *Pſ.* 78. 46. and *Pſal.* 105. 34. that both *Locuſts* came and *Caterpillers*, and that without *number*; yet *Kimchi* thinks this to hold in regard, that only *Locuſts*, as principal, are in the Law mentioned. 3. That what is in *Exodus* may well be ſaid in [a] reſpect of the coming of thoſe *Locuſts* altogether in one day, or for a few days; and what is here, in regard to their ſucceſſive coming foure years together, kind after kind. But this, to wit, that they are to be underſtood to

u *Oecolampadius. Ribera. C. Caſtro. Grot.* w *Pet. à Fig.* x *See Mercer. Tarnov.* y *Daneus.* z *See Sal. Jarchi. and Kimchi. c.* 2. a *Kimchi.*

have done ſo, will have need of farther proof. 4 A clearer anſwer ſeems to be, that that in *Exodus* is ſpoken in reſpect of what had been ſeen in *Egypt*, this here in reſpect to *Judea*, and both true in reſpect to the places meant. Yet is againſt this an exception of *Abarbinel*, *viz.* that what is ſaid in Exodus concerning the quality or quantity of thoſe *Locuſts* is הרלטי גללי *abſolute* and *univerſal*, not reſtrained to the Land of *Egypt*, as that before concerning the *Hail* is, of which it is ſaid that it ſhould be ſuch *Exod.* 9. 18. and that it was ſuch, verſe the 24th. as never had been till then in the Land of *Egypt*, and this he ſeems to make to himſelf a reaſon why he ſhould rather underſtand theſe words of Enemies then proper *Locuſts*, and ſuch worms, becauſe then there would be no contradiction between theſe places. But may we not think that that limitation reſtraining the *Hail* to the Land of *Egypt*, hath alſo influence on the following Plagues, as that of theſe *Locuſts* alſo, to confine them to that Country, as that what is ſaid of them, may be underſtood particularly of that? Whatſoever be ſaid for reconciling theſe Texts, which doubtleſs do not really contradict one the other, it is manifeſt that each in its ſeveral place is a deſcription of a very ſignal and extraordinary Plague in that kind, and as ſo to be taken notice of as a ſingular token of Gods diſpleaſure, that they might repent of that by which they had provoked it.

A Second queſtion is, when what is here ſaid was ſpoken by the Prophet. As there is nothing in the Scripture ſpoken elſewhere of the age, or time wherein our Prophet lived and Prophecied, ſo neither is there of ſuch a Judgment or Famine as he here deſcribes. [b] Some will have it indeed to be that Famine of which *Eliſha* ſpake. 2 *Ki.* 8.1. which was for ſeven years together, which that they may make to be the ſame with this, they will have the firſt four years ſcarcity to have been cauſed by theſe four noiſome Worms here mentioned, devouring the growth of the earth, and then that of three others by want of rain; But there being nothing that may make it either certain or probable that *Joel* lived ſo early as the time of *Eliſha* (*viz.* under King *Jehoram*) nor that this was the Famine of ſeven years, or any other in the Hiſtory of the Scripture mentioned, others take it for granted that it is not at all therein expreſly recorded; and *Abarbinel* makes that an argument that it is not at all to be underſtood of ſuch a Famine, at any time, by ſuch devouring creatures as are here named, brought upon them, but of ſuch deſtruction as was effected by cruel enemies under thoſe names couched. But [c] others again think this argument from the Scriptures being ſilent elſewhere of any ſuch thing, not to be of any validity, in as much as many ſignal and notorious accidents fell out, of which there is not yet expreſſe mention made in the Hiſtory of the Scriptures, as, for example, that Earthquake mentioned as very notorious. *Amos.* 1.1. and *Zach.* 14. 5, and that it was not the proper buſineſs of the Scriptures to give a particular account of ſuch things, as appears [d] by the mention of other Famines in it, which are not ſo much mentioned for their own ſake, to give only an account of them, as for illuſtrating ſome other thing that was then done; as that Famine which was in the Land of *Canaan* in *Abraham's* time, to ſhew the cauſe of his going into *Egypt*. *Gen.* 12. 10. and that in *Iſaac's* time to ſhew what occaſioned him to repair to *Abimelech* King of the *Philiſtins*. *Gen.* 26. 1. and that of ſeven years by *Joſeph* foretold of *Gen.* 41. to make way for all thoſe remarkable Hiſtories concerning *Joſeph* and his brethren, and the Children of *Iſraels* Bondage in *Egypt*, and their wonderful deliverance thence; and that in *Ruth*, mentioned to ſhew the occaſion of *Elimelech's* going into the Country of *Moab*; When yet in the Hiſtory of the Book of *Judges* under whom it happened, there is no mention made of it. And that in 2 *Sam.* 2. 21. occaſioned by *Sauls* injury to the *Gibeonites*, which could not be appeaſed without the hanging up of ſeven of his Sons, that ſo it might be known how *Davids* Kingdom was eſtabliſhed: and thoſe again under *Eliah* the Prophet. 1 *Kings.* 18. 2. and under *Eliſha.* 2 *Kings.* 4. 32. to ſhew the occaſion of the great Miracles by them in thoſe times wrought, Many other Famines in the ſpace of ſo many years very probably happened, yet none other of them being mentioned, and thoſe that are being out of other reſpects ſpoken of, (as we have ſeen according to the Learned *Bochart's* obſervation, who obſerves alſo the like concerning ſuch as are mentioned in the *New Teſtament*,) it cannot be wondred that this here by *Joel* ſpoken of, ſhould be omitted in the Hiſtorical Books of Scripture. It may ſeem an undoubted truth that ſuch a Plague of *Locuſts*, and ſuch a Famine by them cauſed there certainly was, becauſe the Prophet here deſcribes it, though we do not here or elſewhere find the certain time of it aſſigned. If it had been neceſſary for us, or profitable for our inſtruction, preciſely to know it, [e] *Spiritus Sanctus dixiſſet*, the Holy Ghoſt would have revealed it. Mean while of the ſtory it ſelf it will concern us to make that uſe which was by him intended, and will be required of us. But the Queſtion ariſing from theſe words concerning the time when the Prophet ſpake this, is not properly ſo much concerning the age wherein it was, as concerning

b *Rab. Salom. and David Kimchi.* c *Pet. à Fig. Mercer.* d *Bochart.* e *Oecol.*

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the circumſtances of the time which he ſpake in, *viz.* whether he ſpake of the Famine directly by way of prediction before it was, or whether by way of deſcription of it already paſt, or at preſent in being. The ground of this queſtion is, becauſe the verbs here uſed are in form of the præter tenſe, ſounding as if they ſpake of what was already paſt, or at leaſt began, and in preſent doing; but then withall it is a known rule in the Prophetical Languages, that the form of the præter tenſe is uſed in the ſignification of the future, as denoting what God ſaith ſhall be done, to be as certain as if already done and paſt. Hence is here diverſity of expoſitions, ſome taking the words as a prediction of what was yet to come to warn them of it, to ſeek to prevent it by repentance; others as a deſcription of what had already happened to excite them to make right uſe of it for their returning to God, whom by what they ſuffered, they were given to perceive how greatly they had provoked, that ſo he might repair to them thoſe loſſes which they had for their rebellions againſt him ſuffered. *Rab. Salomon*, as alſo *Aben Ezra* and *Rab. David Kimchi*, underſtanding the noxious creatures mentioned literally and properly (for if they be otherwiſe underſtood as by others, as we have ſaid they are, of enemies at ſeveral times to come, there will be no occaſion of this queſtion) ſay that he foretelles of them שיבאו ובאו באוזן הימים [f] that they ſhould come, and that they accordingly did come in thoſe days, [g] being brought by God on their Land for their iniquities. Of the ſame opinion are [h] ſome likewiſe among *Chriſtian* Expoſitors, *de futuris loquitur in præterito*, he ſpeaks of things to come, as of things already paſt, *Prophetico more*, as the Prophets uſe to ſpeak. But others on the contrary think that he ſpeaks of things already paſt. *Calvin* ſaith that in his opinion they who look on the words as a denouncing puniſhment, yet in future time to come, do *Errare & corrumpere genuinum Prophetæ ſenſum*, err and corrupt the proper meaning of the Prophet, whoſe intention is to reprove the ſtupidity of the people which were not ſenſible of the Plagues they ſuffered, and that they were by God chaſtened for their Sins. Becauſe they were not ſenſible of this [i] *ideo præteritas proponit calamitates, docens eſſe pœnitendum peccatorum.* Therefore he ſets before their eyes ſuch calamities as were paſt, that he might warn them to repent them of ſuch Sins as had provoked ſuch judgments. Theſe opinions ſeem contrary one to the other, yet I ſuppoſe may well in this place be both joyned, and each have its ſhare of truth; for apparent it is that the Plague here deſcrib'd was of ſome years continuance, and that they were not freed from it when this was ſpoken, from *ch.* 2. 25. *I will reſtore to you the years that the* Locuſt *hath eaten*, &c. Probably then this might be ſpoken after the Plague began, and had for ſome time continued, yet ſo as to denounce a farther continuance of it to them continuing in their Sins; for it was not ended; the years which thoſe worms had eaten were not yet reſtored; nor the Famine taken off from them. So that ſome others ſeem not ill to expreſs it, that it is a deſcription of a Judgment [k] *qualis & tunc ex parte ſentiebatur & magis adhuc percipienda erat*, ſuch as was already in part felt, and ſhould yet more be felt. [l] *quid huc uſque paſſi & quid præterea paſſuri ſint commemorat* (as another) he reckon's up what they had already ſuffered, and what farther they ſhould ſuffer.

Another queſtion here raiſed is concerning the time and order of the coming of theſe noxious creatures, whether they came in ſeveral years ſucceſſively in that order as they are named, or whether all in one year. *David Kimchi* is of opinion that they came ſucceſſively in ſeveral years, in the firſt the גזם Gazam or *Palmer-worm* came and devoured, and in the ſecond the *Locuſt*, and eat up what he had left, and ſo as to the following. For ſaith he לא באו ארבעה המינים בשנה אחת *the four ſorts came not all in one year* אלא זה אחר זה בארבעה שנים *but one of them after another in four ſeveral years*, as it is after ſaid ושלמתי לכם את השנים *and I will reſtore to you the Years that the* Locuſt *hath eaten*, *the* Canker-worm *and the* Caterpillar, *and the* Palmer-worm. But others are of the contrary opinion, *viz.* that they came all ſorts together in one year, and that they think manifeſt by what is ſaid יתר הגזם *the reſidue, or reliques of the* Palmer-worm, &c. *viz.* becauſe had that, which the *Palmer* left, not been eaten in the ſame year by the following ſort, it could not have been called יתר *Yether*, the *reſidue* or remainder of what that worm had left that year, being the product or new growth of another year, till then untouched, and that it is therefore manifeſtly to be underſtood of their coming all together, or one after another in the ſame year, ſo as that if one ſort left any thing remaining, another devoured it, ſo that between them they made a clear riddance of all that grew out of the Earth: and ſo the years mentioned will ſhew their continuing to do ſo for more years, not to diſtribute the years betwixt them. Again the different placing of the names of thoſe worms in that place of the 2 Chap. and putting that name laſt which in theſe words is firſt, doth not obſcurely make for proof of their being all of them together, ſo as one might follow to devour what the other left in a field or place. Which coming of ſo many ſorts in one year

f *R. Sal.* g *Kimchi. Mercer.* h *See Mercer. Pet. à Fig. and Bochart.* i *Mercer.* k *Daneus.* l *Gualter.* m *Jerom*

[m] *Jerom* looks on as making this judgment ſignally miraculous.

Some of theſe queſtions may ſeem perhaps not much material, as that we ſhould ſo long have inſiſted on them; as not ſerving for doctrine, for reproof, correction, or inſtruction in Righteouſneſs, or like ends for which the Scripture is given; yet do they conduce to the clearing of the termes of the whole verſe, which is profitable for them all, giving us an example of Gods juſtice and ſeverity in puniſhing national ſins with national Judgments; and withall giving us to know that when he will puniſh, he hath all creatures, even the moſt ungoverned among them, ready inſtruments for executing his will, and even the meaneſt and moſt contemptible of them, the vileſt worms by his might able to deſtroy, and bring down the glory and greateſt confidence of men. Beſides that this verſe is, as it were, the Text to the following Sermon of the Prophet, on which he inlargeth in it, and inferres from it what therein he inculcates to them. So that for having his drift therein and underſtanding what he ſaith, it is convenient that the termes and all circumſtances belonging to it ſhould be explained.

*5 Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth,*

Such a Judgment as is in the former verſe deſcribed, as either having already in part ſeized on them, or being threatned by God, and ſo unavoidably hanging over their heads ready to ſeize on them, ſhould certainly, if they had not been very ſtupid and ſottiſh, have awakened them from their ſleep in Sin, and cauſed them to turn and look unto God, whoſe hand was ſtretched out againſt them, ſtriking, and ready farther to ſtrike. But that ſo ſtupid they were as not to be ſenſible of the miſery of their condition, appears by the Prophets beſpeaking them as he doth, and loudly calling on them to awake, and ſo behave themſelves as he preſcribes to them to do. The words may ſeem, and are by [n] ſome thought to be an exhortation to repentance, as afterwards he doth ſeriouſly exhort them, [o] but withall from the terms uſed, and the reaſon added why they ſhould do as he bids, they appeare to contain an upbraiding them for not having ſooner been aware of it, as if he ſhould ſay, that it was time they ſhould have done it already of their own accord, and that now it was come to that paſs, that they ſhould do it whether they were willing or no, in as much as there was now no matter, no occaſion of ſinning in this kind left to them; they muſt of neceſſity awake from their drunkenneſs and exceſs, becauſe there is no more wine, no pleaſing intoxicating liquors left to them, by which they might bring themſelves to a ſleeping condition, and ſo hath a declaration, though under the form of exhortation, of what [p] neceſſary effect, the judgment deſcribed ſhould have on them, ſuch as even thoſe that are leaſt ſenſible of things, even drowſy, ſleepy, ſottiſh drunkards ſhould be forced to be ſenſible of.

*Awake ye Drunkards*] It may ſeem probable that that Sin was among others then much indulged to, and by that the people of that age made ſo ſottiſh and ſtupid, as drunkards uſually are, and much ſleeping; yea being always as men aſleep: ſo that they did not regard the work of the Lord, nor had any regard of what concerned their own good. To them therefore more particularly doth he ſeem to addreſs his ſpeech, as by that odious Sin having pulled the preſent Judgment on themſelves, and their country. To them the word חקיצו Hakitzu, *awake*, is very aptly accommodated, as properly directed againſt the ſottiſhneſs of that ſin, and the property and uſual cuſtom of thoſe that indulge to it. So to the drunkard, and as contrary to his inſenſibility of ſuch miſchiefs as befall him, is it applied, *Prov.* 23. 35. Elſewhere it is uſed to denote the raiſing of a mans ſelf from ſecurity in other ſins, as *Rom.* 13. 11. and *Epheſ.* 5. 14. The other words added to this (*viz.*) ובכו והיללו Ubecu Vehelilu, *and weep and howle*, ſet forth the greatneſs of the calamity, which ſhould not only be ſuch as ſhould rouſe them up from their quiet ſleeping, but ſhould alſo provoke them to ſhew forth and expreſs the greateſt ſignes of being deeply affected with ſenſe of miſery, whether with ſorrow for their Sins, whereby they had deſerved it, or out of impatience or inability of bearing what they ſuffered (which perhaps is as much (as before we ſaid) as is at preſent yet meant:) the exhortation to true repentance, upon due conſideration of their condition following in v. 13. Wherein this calamity did conſiſt, which ſhould provoke them to ſuch expreſſions of grief, is declared both in the deſcription of the perſons ſpoken to, *Drunkards*, and *drinkers* of wine, and in the declaration of what had happened, or ſhould happen to them in thoſe words, *becauſe of the new wine, for it is cut off from your mouth*: *viz.* becauſe they were deprived of what was their joy and delight, and without which they could not enjoy comfort in their life. The word rendered by ours new wine is עסיס *aſis*, which, according to the ſignification of the root, ſeems to ſignify ſuch liquor as is by preſ-

[m] *Jerom. He names them* ut quæ ſingula, raro eveniunt, omnia ſimul facta memorentur, & ideo mirabilia ſint.. [n] *See Cyril. Tarnov.* [o] *Mercer.* [p] *Diodati in his Analyſis.*

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ſing or treading forced out of Grapes or other fruits; for ſo the word is uſed for treading. *Mal.* 4. 3. ועסותם רשעים Veaſſotem Reſhaim, *and ye ſhall tread down* (or upon) *the wicked*; and thence this name עסיס *Aſis* is given to wine [q] لكونه يداس حين العصير *becauſe it is troden out when firſt made.* Kimchi extends the name to כל משקה שיצא על ידי כתישה ודריכה *any drink or liquor which cometh forth by pounding* (or ſqueezing) *and treading.* A proof ſeems to be had *Cant.* 8. 2. where is readd מעסיס רמני *Meaſis rimoni*, which the interlineary renders, *de vino dulci mali granati mei*, of the ſweet wine of my pomegranate; our tranſlation, of the juice of my pomgranate: but this proof will not ſo well hold, if we ſhould take *R. Tanchums* interpretation of thoſe words, who explains it to mean الخمر الاحمر اللون كالرمان *wine as red of colour as a Pomegranate*, ſo that according to him it ſhould ſound of Pomegranate like coloured wine, not wine made of Pomegranates: but whether it be ſpoken of other liquors it matters not here to enquire; here it ſeemes particularly ſpoken of wine, the product of the Vine, and not ill by ours rendred *new wine*, by others *muſtum*, as for ſuch being uſually taken, though others chooſe to render it more ambiguouſly, [r] *propter ſuccum expreſſum*, for ſuch juice as is ſqueezed out; or [s] *propter laborem.* The Chaldee hath חמר מרת pure wine, *Rab. Sal.* good wine יין הטוב. *Druſ.* ſaith it properly ſignifies *Vinum dulce & recens expreſſum*, ſweet wine newly preſſed out. The LXX. render על עסיס *al aſis*, becauſe of the new wine [t] εἰς μέθην (and the Printed Arabick following them للسكر) *to drunkeneſs*; the Vulgar Latin *in Dulcedine* in ſweetneſs. I do not think either of them to have taken the word *Aſis* in other ſignification than it is by others, as we have ſeen, taken: not the one to have thought it to ſignify properly drunkenneſs, but ſtrong wine apt to intoxicate and make drunk; nor the other abſtractedly ſweetneſs, but ſweet, pleaſant wine. But the cauſe of their ſo tranſlating in a way differing from that, which we ſee others ſince them preferre to make, to be from their different diſtinguiſhing the words in conſtruction, and then their taking the prepoſition על *al*, put before *aſis*, in a different notion, not *of*, *for*, or *becauſe of*, but of εἰς *to*, or *in*, *on*, or *with*: for whereas ours with others, not only modern but antient alſo, as the Chaldee and the Syriac, make the words *al aſis* (which the Chaldee renders על חמר מרת *for* or *becauſe of the unmixed* (or new) *wine*; the Syriac ܠܠܐ ܚܡܪܐ *for the wine*) to refer to, and make one clauſe with the verbs *weep and howle*, as declaring for what they ſhould weep; they refer them to the other, which declare who ſhould weep and howle, *viz.* the drunkards and drinkers of wine, as deſcribing their condition of drinking exceſſively ſtrong wine, *unto drunkenneſs*, as the LXX. take it, or with pleaſure and delight, as the Vulgar: and the words ſo joyned and literally ſounding, *drinking wine*, *with*, or *upon Aſis*, *ſtrong wine*, or new pleaſant wine, will well enough make out the meaning which either of them give. But then in the clauſe of the verſe, *for it is cut off from your mouth*, muſt ſomething, either again the ſame word, or ſomething equivalent be underſtood; and ſo the vulgar Latin leaves it to be underſtood: but the LXX. [u] according to the more uſual copies ſupplies, εὐφροσύνη καὶ χαρὰ, *becauſe joy and mirth are taken from their mouths.* But the other way of diſtinguiſhing, and conſtruction of the words ſeems plainer, and is followed not only by modern interpreters, but by the Chaldee and Syriac alſo more antiently; by the manuſcript Arabick alſo, whoſe words, becauſe not printed, we ſhall put down, استيقظوا يا سكاري وابكوا وولولوا يا كل شاربي الخمر على العصير اذ انقطع من فيكم which need no other tranſlation than what our Engliſh gives of the Hebrew, except we read the laſt words, *ſeeing it is cut off from your mouth.* According to theſe the *Aſis*, or new wine, is not that which they did drink with pleaſure or to exceſs, but that which they were to lament, that they could not have it to drink, becauſe it was cut off from their mouth, wholly taken away from them, that they could not ſo much as wet their lips, or fill their mouth with it, the Locuſts having wholly deſtroyed [w] the grapes of which it ſhould have been made. The ſame way of conſtruction follow alſo ſome of thoſe, who by thoſe inſtruments, by which their wine ſhould be cut off from them, underſtand not properly the Locuſts and like vermine named, but the enemies by ſuch names figured. So Abarbinel in that way gives a perſpicuous expoſition of the Verſe. Awake ye drunkards and weep, &c. i. e. *Ye who are drunken with the vanities of the world, and the delights of meat and drink all the day, and do not regard the work of the Lord, awake from your drunkenneſs, and weep and howle for the deſtruction of your Land. For the wine and muſt, being of the delightful things of the products of the earth which ye did eat and drink, are now cut off from your mouth, by the coming up of the enemie on your land to deſtroy it.*

q *R. Tanch. in his Lexicon.* r *Tigur.* ſ *Caſtal.* t *The old Latin verſion of it*, in ebrietate, *in, or with drunkenneſs.* u *For it is wanting in that which Jerom. follows; and ſome others. ſee Druſ. conject.* w *Kimchi.*

Verſe 6. *For a nation is come up upon my land, ſtrong and without number, whoſe teeth are the teeth of a Lion, and he hath the cheek-teeth of a great Lion.*

In this and the following verſe have we a farther deſcription of the executioners of Gods judgments mentioned verſe 4. and a more particular declaration of the manner and means by which they did or ſhould effect that miſchief, which is ſaid was or ſhould be done by them. Thoſe inſtruments of Gods wrath before named, the *Palmer-Worm*, *Locuſt*, *Canker-worm*, and *Caterpillar*, are here for their condition called גוי, *a nation ſtrong and without number, whoſe teeth are like the teeth of a Lion*, &c. Their being ſo called ſeems to ſome an argument, that by the names before given, are not properly and literally meant thoſe noxious worms thereby uſually known; but men as hurtful as they, thoſe cruel enemies by God ſent to invade and ſpoil the Land. So Abarbinel לא אמר הנביא זה באמרו על הארבה כי איך יקראהו גוי וקהל גוים אבל אמרו על האויבים שעלו על הארץ להשחיתה i.e *The prophet doth not ſpeak this really of the Locuſts; for how ſhould he call them a nation and multitude of nations? but he ſpeaks it of ſuch enemies as came up upon the land to deſtroy it*: but his argument, taken from the attributing that name to them, ſeems not to be of force. That name though (perhaps moſt properly and uſually) attributed to a multitude of men, yet may not unfitly be attributed to other Creatures alſo, as well as עם *am*, a people, is, *Prov.* 30. 25. *&c.* and thoſe ſame alſo in the next chapter. v. 2. and therefore it is perhaps not without reaſon obſerved by *Kimchi*, that כל קבוץ מן החי יקרא גוי *any congregation*, or multitude *of living creatures* is called גוי *Goi*, a nation. So in other languages alſo are the names of *nation* and *people* obſerved to be taken and applyed to other creatures as well as men, and particularly this of *nation* to the very ſame that are here ſo called, namely Locuſts, as appears by examples brought out of ſeveral authors by the learned *Bochartus*, and among others in the Arab. language, wherein أمة *Ommaton* nation, is uſed for a company of any living creatures, and among them for Locuſts alſo, as in that ſaying aſcribed to Mahomet, that *God created* a thouſand nations, 600 of which are in the ſea, 400 on the land, and that اول هلاك *the firſt that ſhall periſh of theſe nations* (for ſo I take theſe words to mean not *prima peſtis*, the firſt or chief plague, as *Bochartus* renders it) are the Locuſts, after which the reſt ſhall periſh in order: ſo that it is well ſaid by *R. Tanchum* (although he be inclinable to take it in another way) of the word, that it is استعارة للجراد لكثرته وعظيم افساده *a metaphorical expreſſion of Locuſts in regard to their multitude, and the much ſpoile that they make.* And there is no reaſon that becauſe they are ſo called, to ſay, it is not meant of Locuſts what is ſaid in the foregoing verſe, as *Abarbinel* will; nor yet that though there Locuſts be ſpoken of, yet here are others meant to whom that appellation may more properly agree, as [x] others think, viz. *enemies*: neither are they ſimply called a nation, but with addition of ſuch Epithets as may make them very conſiderable among nations, and terrible to others, *viz.* that they are *ſtrong and without number, whoſe teeth are like thoſe of a Lion, ſtrong*; though the creatures named ſeem in themſelves ſingly weak and contemptible, yet ſure [y] when by God armed, and ſent with his commiſſion for executing his judgments, that the ſtrongeſt nation among men is not able to reſiſt them, appears by what is here ſaid was done in what follows, and by what was done by them in Egypt of old. *Nihil enim leve aut infirmum eſt quod Deus contra nos armat.* For there is nothing contemtible or weak that God arms againſt us. What wants in their ſtrength taken ſingly, is made up by their multitude, which uſually is very great; ſo that ſome ſorts of them are (as above was intimated) looked on as thence having their name; and ſimilitudes are taken from them to deſcribe great numbers. *Judges* 6. 5. and 7. 12. *Jer.* 46. 23. and here therefore is added that they are *without number*. It is alſo added to ſhew how they are by God armed for executing his will, that *their teeth are the teeth of a Lion, and they have the cheek teeth of a great Lion*, which 'tis well known how terrible they are, and what hurt they will do. The like compariſon have we *Revel.* 9. 8. where of thoſe Locuſts there deſcribed it is ſaid that *their teeth were as the teeth of Lions.* In ſaying that the teeth of thoſe little vermine were the *teeth of a Lion*, and that *they had the cheek teeth of a great Lion*, is a manifeſt hyperbole, to ſet forth the ſtrength and [z] ſharpneſs and [a] power of doing hurt that even their ſmaller teeth have, chiefly if we ſhall conſider what great miſchief they have been known to do with them, eating not only green tender things, but *omnia morſu erodentes, etiam fores tectorum* (as *Pliny* ſpeaks) *gnawing in peices all things even the doors of houſes*; ſo that there is good reaſon for the expreſſion and compariſon, though between

x *Calvin.* y *See Gualter.* z *Bochart.* a *So elſewhere things of great force to do hurt, are compared to the teeth of a Lion. Eccleſ.* 21. 2. *Pſ.* 58. 6.

creatures

creatures otherwise so different in bigness and strength. The hyperbole is heightned for expressing their great force and power of doing mischief, by saying not only *the teeth of a Lion*, but even *the cheek-teeth of a great Lion*, so as to shew the sharpest and strongest in that kind to be meant; they have not only שנים *Shinnaim* sharp *cutting teeth*, and those as of an ordinary lion, but מתלעות *Matlaoth strong grinding teeth*, and those as of a great and ful grown Lion. As to the word מתלעות *Matlaoth* rendred *cheek-teeth* we may observe that it is elsewhere with a different placing the letters מלתעות *Maltaoth* (as *Psal.* 58. 6.) The word לביא *Labi* by ours here rendred *a great Lion*, is by others rendred otherwise. The Chaldee Paraphrast hath כבר-אריון *as of a son of Lions*, and the Greek, Vulgar Latin, Syriac, and printed Arabic, all understand by it *a Lions whelp*. Against the propriety of which rendring is by [b] some observed to be a valid proof what is said *Job.* 4. 11. where is read בני לביא *Bene Labi*, which ours render, the *stout Lions whelps*, where that called *Labi* is manifestly distinguished from those that are called *whelps*, as older and bigger. [c] Others on the other hand render here, *vetuli Leonis*, of an old Lion; against which also exceptions are taken, because an old Lion, [d] *non habet dentes validos*, hath not strong teeth, whereas the strongest in that kind seem here to be alluded to. Others render it, [e] *Leænæ* of a *Lioness* (as the vulgar also in other places renders it) which rendring two great men of the last age *Grotius* and [f] *Bochartus* seem to prefer, and think it proved from the use of the word لبوة *Labwat*, which as لباة *Labah* and لبية *Labiyah*, and the like in the Arabick Tongue, are particularly spoken of the Female, not the Male. But whether that be a sufficient argument to prove that לביא *Labi* in the Hebrew, which is of a form agreeing to the masculine, should therefore be proper to the Female, because those names which are of form feminine are in the Arabick so, though no name from that root should be used of the Male, I know not. Yet can I not say but that in that language also the masculine as well as the feminine is known, though not of so frequent use. For in the MS. Ararabick Translation we seem to find it, who renders ואניאב אללבו לה and in Arab. letters وانياب اللبو له *Waanyab allabui laho* & it hath *the long teeth of a Labu*, which why shall we not render, it being in form masculine, without that note of feminine termination which the other hath, as distinct from it, in the masculine, *of a Lion*? But this, as to the sense here, will not much make or marre, a shee Lion being accounted as fierce as the male, and not the sexe, but the strength, being alluded to in this expression. That chief Hebrew Grammarian *Abu Walid* saith that it is usually said that [g] לבו *Labuo* in the Arabick tongue is also a Lion, but that he had not found it in any authentick books that he could rely on. But however it be as to the Arab. tongue, whether this name be used in it only in the Feminine gender for a *Lioness*, or in the Masculine also for a *Lion*, this is no cogent argument to prove that in the Hebrew tongue it should be in the Masculine form taken to signify only the Female sexe. I think it more reasonable to say with *Kimchi* that in it the masculine form *Labi* doth denote a Lion, especially it having a Feminine form of the same word for a Lioness, which occurs *Ezek.* 19. 2. לביא, which though written with the same letters as *Labi* is otherwise vowelled, viz. *Lebiya*, which according to *Abu Walid* and *Kimchi* is the same that לביאה *Lebiah*, in a more usual and regular form would be; which why it should be excepted against, as by the learned *Bochartus* it is, I see no reason, but think, that from the beginning it was so read and known in that form for the Female, whereas in all other places where it is read *Labi*, it will seeme more properly to agree to the *Male*, as it is by the forecited Hebrew Grammarians and others generally understood. And we have making for this the plural masculine לבאים *Lebaim* from the one, and the Feminine לבאות *Lebaoth* from the other. Here, as we said, we need not be put to any question concerning distinction of Sexe, but only on the consideration of the strength of the noble creature named: in respect to which it is most generally agreed that this name is attributed only to a Lion of full growth and strength, not to a [h] whelp which is not yet come to that, nor to a decrepit old one, which is past it, and therefore seems well rendred here by ours as by others, *a great Lion*, though elsewhere they render it simply *a Lion*, as *Hos.* 13. 8. It is noted by *Kimchi* to be גדול מן האריה one bigger or of *greater force then the word Aryeh* going before it (being a more general name for any Lion) *doth necessarily import*: being so placed as to heighten the comparison made, between the teeth of those seeming weak creatures, and this strongest of Beasts, as to their power in doing mischief, their teeth being not only such as of an ordinary Lion, but such as is come

b *Lively. Drus.* c *Castal. and Trem. cited by Drus.* d *Drus.* e *Tigur.* f *De Animal. part.* 1. *p.* 719. g *The last letter in the M. S. is almost worn out, but I think it can be no other by the space, if it were* א *it would be the same thing, but the room will scarce permit.* h *Except we may think that by Lions whelps, they had respect to the kinde, not the age.* i *Jun. Trem.* Immanis Leonis.

to that bigneſs, age, and ſtrength, as to be called *Labi*. If thoſe inſects the *Locuſts* &c. In the foregoing words named, be (as we have interpreted them) literally underſtood by the names given them, ſo then will alſo their *teeth*, and *cheek teeth*, properly be underſtood of ſuch as they have; but if by thoſe names be underſtood thoſe enemies which *Abarbinel* and others underſtand, then by *teeth* and *cheek-teeth* muſt ſomething elſe be underſtood in thoſe enemies, that may be likened to them, wherein their force and power of doing miſchief doth conſiſt. [k] *Arias Montanus* therefore thinks thereby to be denoted their weapons, ſome for ſharpneſs as ſwords, ſpears and arrows; others for their greater force, as rammes for battery, &c. *Jerom* thinks it enough that it be in general taken to expreſs *ferocitatem & crudelitatem*, their fierceneſs and cruelty; and ſo *Abarbinel*, that it is רמז לכחו ועצמו an *expreſſion intimating their force and ſtrength*. Grot. *Rapiditas hic ſignificatur*.

The executioners of Gods Judgments being thus deſcribed, as to their quality and condition, their force and power of doing miſchief, the manner of the execution thereof is alſo declared; while he ſaith *he is come up upon my Land, he hath laid my Vine waſt*, &c. He is come up upon the Land with irreſiſtible force, none being able to reſiſt or repell him, or hinder him from doing what is ſaid he did. *Upon my Land*, ſaith he, whoever he be that ſpeaketh, and hath *laid my vine waſt, and barked my fig tree*. Here comes in our way a queſtion from the pronoun affixe in theſe words, being of the firſt perſon; he not ſaying indefinitely *the land, the vine*, &c. but as an owner thereof, *my Land* &c. who it is that thus challengeth the right of theſe things to himſelf, and ſo is to be looked on as utterer of theſe words. *Kimchi* ſeeing the conſtruction ambiguous ſayth כל הכנויים הם דברי יושב הארץ או הם דברי הנביא *all theſe pronouns ſhew the words to be either the words of the inhabitants of the Land, or the words of the prophet*. [l] Others add another member, *theſe words may either be* verba Dei, vel Prophetæ, vel ipſius etiam populi, *the words of God, or of the Prophet, or of the people themſelves*. And ſo *Druſius*, *Deus loquitur, aut Propheta aut quilibet e populo dicet*. God thus ſpeaks, or the Prophet, or any one of the people ſhall ſay. That the words are uttered by the Prophet by the Lords order, there is no doubt, but whither he ſo ſpeak them as to repreſent the Lord ſpeaking, or the people, is the queſtion, ſeeing each of theſe might ſay of the Land, *my land*, and call the other things, *mine*. If he perſonate the Lord ſpeaking, and give his words, then will they be a declaration of what he had ſent, or purpoſed to ſend upon the land which by a more peculiar right, with the things therein, were by him owned as his, though in ſuch relation to him, and therefore might be thought ſhould be taken eſpecial care of by him (as he ſaith, *his eyes were upon it always, from the beginning of the year, even unto the end of the year* Deut. 11. 12.) yet that even that now was for the wickedneſs of the inhabitants given up to deſtruction, and to be laid waſt. Which being brought to their conſideration could not certainly, except they were very [m] ſtupid, but awaken them, and make them ſenſible of the condition they had brought themſelves to, by provoking God to caſt them off, and put them out of that peculiar care which he was wont to have of them, and ſo ſtirres them up to ſeek to regain his favour by ſpeedy repentance, to call them to which ſeems the main drift of this part of the prophecy.

If he ſpeak as in his own perſon, then may they be looked on as his publiſhing what he had received from God to denounce to the people, to make them ſenſible of the miſeries that they had pulled on themſelves, and a bewailing of them; if as in the perſon of the people or any of them, then may they be as a form of lamentation by him put into their mouths, whereby they would or ſhould bewaile their ſufferings, by an enumeration of ſuch grievous things which befel them, and could not but extort from them ſuch laments. [n] So *Mercer* thinks that from the words, *Awake ye Drunkards*, &c. is *lamentationis formula*, a form of lamentation. To which ſoever of theſe perſons the pronoun be aſſigned, the thing will be the ſame, The land, the land of *Judea*, and the trees, the trees that grew therein. That was the *Lords land*. Hoſ. 9. 3. that the prophets land of his nativity and habitation, the peoples land of their inheritance; each of them might challenge ſo much right in it as to call it, *mine*, and for the ſame reaſon ſo to call the things that grew in it, *theirs*.

What befell or ſhould befall this land, and the things in it from that nation ſaid to be come up upon it, is farther deſcribed in the following words.

**Verſe 7. *He hath laid my vine waſte, and barked my fig-tree: he hath made it clean and bare, and caſt it away, the branches therof are made white.***

*He hath laid my vine waſt*, &c. ] or turn-

k *And Tirinus.* l *Petr. à Fig.* m *See Calv.* n *So Tarnov. ſaith theſe words were put into the mouth of every one of the Jews, in which to utter his complaint of what befel.*

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ed into deſolation my vine; he hath by eating, gnawing, or other means ſo marred it, as to be become altogether unprofitable, not yielding any fruit but cumbering only the ground. The Vulgar Latin renders it, *Poſuit vineam meam in deſertum*, he hath layd my vineyard into a deſert, as the *Doway* tranſlators render it. Of which *Druſius* ſaith that it is *minus recte*, not ſo well, the word גפן *Gephen* more properly ſignifying a *vine*, as כרם *Cerem* a vineyard; yet it is not certain that that was his meaning, ſeeing *vinea* may as well ſignify a *vine* as a *vineyard*. However a vineyard being but more vines, the thing will be all one: and of them that take it in the particular notion of a vine, do ſeverall render it in the plural, [o] *vites meas*, my vines, as looking on the noun to be [p] collectively taken, not only for one ſingle vine, but for more or all of that kind, all which this hurtful nation of vermin hath laid waſte; and ſo likewiſe will [q] they have the following word, *fig-tree*, alſo taken for *fig-trees*, to which to expreſs farther what miſchiefe was or ſhould be done, he ſaith, *and barked my fig-tree*, or as the margin hath it, for a more literal expreſſion of the Hebrew words, ותנאתי לקצפרה Uteenati Liktſapha *laid my fig-tree for a barking*. In the ſame notion doth the vulgar Latin take the word, *& ficum meam decorticavit*, juſt the ſame that ours have in the text, (which the *Doway* render, *and he hath peeled off the bark of my figtree.*) In the ſame likewiſe other more modern Tranſlators, *& ficum meam in decortationem*, which is that which the margin of our Bibles hath. *Kimchi* alſo mentions the ſame as the opinion of ſome, *viz.* that קצפרה *Ketſapha*, ſhould be the ſame with קלפה *Kelphah*, barking, as he ſaith that קלף *Ketſeph*, may alſo ſignify *Hoſ.* 10. 7. *the bark of a tree*; and in his book of roots mentioning the ſame, adds as the cauſe of it, שנקלפה מרוב היובש *when it is barked by reaſon of much dryneſs.* So Vatablus, *præ nimia ſcil. ſiccitate & arditate, vel quod Locuſta decorticavit & comedit eam, viz.* when the bark comes off through overmuch drought and heat, or becauſe the locuſt hath peeled off the bark and eaten it. But ſeveral other notions of the word are there here given by other interpreters both antient and modern. *R. Tanchum* rendring it by تشويط والاحراق *ſcorching and burning*, and ſo before him *Abu Walid* explaining the word by شوطه واحرقه *he hath ſcorched or burnt it*; which ſignification to agree to the word *R. Tanchum* proves from the frequent uſe of ſcripture, of the root and forms thence derived for *burning or boyling heat of anger*; which notion if agreeing to the word, we may look on as well agreeing to the thing, it being obſerved by thoſe [r] that write of the nature of things to be a property of Locuſts, *multa contactu adurere*, to burn, parch, or ſcorch many things by their touch. So that trees do [s] *ejus contactu perire & exareſcere*, by the touch of them periſh, and dry up or wither. And to this notion of *heat*, and *burning of anger*, reſpect is had by others alſo, who render it (as the [t] M. S. Arab.) سخط *anger*; or as *Kimchi* לקצף ולועם ולמארה *to anger and indignation, and a curſe*; i. e. as *Mercer* thinks, to ſuch a condition as cauſeth in the owner *iracundiam & mærorem intolerandum*, anger and intolerable grief: or we may ſay ſuch, as is a ſigne of Gods [u] wrath, or curſe towards it, or the owner of it, as if bringing it to ſuch a condition as the [w] fig-tree was brought to by our Saviours curſe. Beſides this notion of the word, it hath alſo another, of *fomeing* and *frothing*, which [x] ſome look on as the primary ſignification of it, and from whence the other of fomeing anger they take to be derived; and this others having reſpect to, give another different rendring, *viz.* in [y] *Spumam* hath turned into froth, as *Vatablus* obſerves ſome of the Jews to do; and others conſonantly [z] in *clavum*, or *fungum*, into a toad-ſtool, (or the like) cauſed by the froth, or moiſture, not rightly diffuſing it ſelf into all parts of the tree, by reaſon of ſome impediment or drought, but breaking forth in the lower parts of the tree into ſuch excreſcencies, being from the froth or reſembling it, as *Grotius* ſpeaks, *Hebræa vox ſpumam ſignificat, & ſic videntur per ſimilitudinem appellari clavi arborum*, that the Hebrew word ſignifies froth and ſome, and that by way of likeneſs, the Muſhroomes in trees are ſo called. To this may be referred that Expoſition of *Aben Ezra*, who taking this word to be of the ſame notion with קצף *Kitſeph Hoſ.* 10. 7. where ours tranſlate it, *ſome*, ſaith that it is a thing שאין בו ממש *in which is no ſolid ſubſtance, res nihili*, a thing of nought, as *Buxtorf* in his leſſer Dictionary renders it, in which regard, according [a] to him, would the Chaldee Paraphraſe go this way, who renders [b] למפחת נפש *efflationem animæ*, (as *Mercer*, or as others) *exhalationem animæ, i. e.* a puffing out of the breath; which according to ſome, is as he notes, as much as to ſay *nihilum*, or *leviſſimum*, a thing of nought, or very light thing, *quod*

o *Jun. & Trem.* p *Merc.* q *Druſ.* r *Plin. ſee Bochart.* ſ *Bochart.* t *Which he notes that he prefers before what others render it by, viz.* غم *Gamo ſorrow.* u *Petr. à Fig.* w *Mat.* 21. 19. x *Nic. Fuller in concord.* y *Bux. lex. Tarnov.* z *Jun. Tr. Grot. Tarn.* a *In his greater Dictionary.* b *See Job* 11. 26. *thoſe words in the Hebrew.*

*anhelitu difflatur*, which is blown away with a puffe of breath: except with others, as he saith, we take them to express and denote a breathing out of the Soul, that so it should sound, *in mœrorem quo anima tandem efflatur*, into sorrow through which the very Soule is breathed forth, or *sorrowful sighing*, viz. [b] for the great losse sustained; and if it be so taken, then will it be manifest that he hath rather respect to the former signification of the word, *viz.* that of *heat* or *anger*, which as well as sorrow causeth puffing, blowing, and sighing, especially when they meet together, produced by the same occasion, as here, where was such destruction, so that they may both be joyntly understood.

The LXX. yet differently render καὶ τὰς συκάς μου εἰς [c] σύγκλασμον, *& ficus meas in confractionem*, and lay my figtrees into a breaking to pieces, (or and break in pieces) with which agree likewise the Syriac ܠܦܘܫܚܐ *Lephushocho* (which the latin renders *ad divulsionem*, to plucking in pieces) and the Printed Arab. *leltaphsich* للتفسيخ *ad discerptionem*, to tearing in pieces, which *Bochartus* looks on as the most proper signification of the word, confirming it from the use of it in the Arab. tongue, in which قصف *Kasapha* signifies to *break* (and that properly the bough of a tree which so broken is therefore called قصيف *Kasiph*) as if the meaning were that those locusts did, by eating and gnawing, break into pieces the boughs of the fig-trees. In this they are not wide from that rendring, which ours choose to follow, *viz.* that of *barking*, only that breaking seems to imply, the breaking of the wood as well as the rinde, but barking that of the rinde or bark only; both are breaking, and so therefore may we well adhere to that translation, which our translators after others give us, extending it yet so far as to comprehend the gnawing, and so breaking into pieces the [d] tender boughs, which to be done by the Locusts as well as the other we cannot doubt. Against the literal understanding these words, [e] one mentions as a probable argument, that it cannot but seem strange, that Locusts should ordinarily hurt or eate the leaves of fig-trees, much less the bark thereof, because of the bitterness thereof, and therefore that it is probable according to *Jerome* that it should not be properly to be understood of Locusts, but of the hurt done by their Babylonish enemies to them and their land; or if it be understood of Locusts properly, it must argue *tantam fuisse ipsarum voracitatem*, that so great and extraordinary was the greediness of these Locusts, that they spared not either the leaves or the barke even of the fig-tree. But this objection is by [f] others quite taken away, who from what is found by experience, and observed by writers of the nature of things, affirm on the contrary that the Vine and fig-tree are particularly named, *quia Bruchi & Locustæ utrique infesti sunt*, because the Caterpillers and Locusts are very hurtful to both of them. It follows in the description of the mischief thereto done, *He hath made it clean bare and cast it away* &c. [ *It* ] the affixe following immediatly the noun *fig-tree* will be necessarily referred to it; but as *Kimchi* thinks, not to it alone, but also to the other noun, *Vine* preceding, so as that what is done may be understood as done to [g] both, and so do [h] some therefore render it *eate* them, *It*, then (or *them*) the *figtree*, or both *vine and figtree*, חשוף חשף *Cashoph cashaph*, and so the MSS. Arabic. הקשיר קשרהא *by making bare he* (called the *nation*) *hath made bare*, *i. e.* as ours, *hath made clean bare*. By that the Chaldee thinks to be meant, the gnawing the bark off, rendring it מקלף קלף *barking*, *hath barked it*; but *Bochartus* thinks that by *making bare*, that is not necessary to be understood, it being sufficient for making good that expression, that a tree be spoiled of its leaves, fruit, and blossome, though not of its bark. The LXX renders it ἐρευνῶν ἐξηρεύνησεν αὐτήν, *scrutans scrutatus est eam* (as likewise the printed Arab. فتشت تفتيشا *Scrutata est scrutando i. e.* as the Latin translator of it gives it, *diligenter scrutatata est*, hath narrowly searched into it) This makes [i] some to conjecture that they readd not as now it is readd in the Hebrew חשוף חשפה *Chasoph Chasapha*, but חפש חפשה *Caphos Chaphasah*, by transposition of the letters, seeing that *Caphas* is more frequently used in that signification of *searching*: but I know not why *Caphas*, having confessedly both those significations of *uncovering* and *making bare*, we may not think that *Casaph* also agreeing with it in the one, might antiently be looked on as agreeing with it in the other also. Besides that the notions are not so wide one from the other, but the one may denote the other, things being laid open and made bare, that they may be searched into, and so those locusts might make bare the fig-tree, that they might search after the utmost of such food, as it might afford them. The Syriac without repeating the word hath only ܦܘܫܚܗ *divulsit eam*, plucked it asunder.

b *In dolorem animæ, est enim gravis dolor, cum fruges & arbores devastantur, Pet, à Fig. In efflat. animæ*, i. e. *tantam vastitatem ob quam non immerito quis animam abjiciat vel despondeat. Tarnov.* c *Bibl. Polyglott. for others read otherwise* γλυκυσμον, *which Drusius observes to be ill done.* d *Bochart.* e *Pet. à Fig.* f *Bochart. de Animal. part. post. p. 469.* g *Ar. Mont.* h *Jun. Trem.* i *Merc. Drus.*

It

It follows והשליך Vehiſhlic, *and caſt away*, where ours add *it*, as underſtood, *viz.* It which they have gnawed, and chewed of the leaves, fruit or bark, letting fall what they have not ſwallowed thereof, *that bark* having ſucked away the moiſture that is between the bark and the wood, of which [ſaith *Kimchi* referring it to the vine,] having eaten the leaves they let the green grapes fall to the ground; and by means of what they have done הלבינו שריגיה Hilbinu ſharigeha, *the branches thereof* (of vine or fig-tree) *are made white.* The verbe, though of a forme uſually tranſitive, yet here intranſitively taken, made white, *viz.* either becauſe the bark and all that is green being eaten off, the bare wood which is white appeareth as ſome take it; or becauſe, as others, the [k] bark it ſelf, or leaves and ſprouts being by the touch, and ſucking of thoſe noxious vermin marred, and made rotten looſe their verdure, and grow white: we may well comprehend all; the word being a deſcription of the great hurt, that thoſe noxious vermin do to thoſe trees, which they ſieze on. And what is here ſaid to happen to the vine and fig-tree, may well be thought to be underſtood of all trees alſo, as more are named *v.* 12. theſe may ſeeme eſpecially named as of moſt uſe and profit, the ſpoiling of which might therefore be looked on as a greater calamity, than the miſcarrying of other trees. Some think theſe particularly mentioned as ſuch, in the ſweet fruits of which the drunkards mentioned *v.* 5. took more delight, and therefore would be moſt affected with, and moſt ſenſible of the loſs thereof.

The word שריגים *Sharigim*, by ours rendred *branches*, as by the vulgar *rami*, and by others to the like meaning, is by *Junius* and *Tremellius* rendred, *botri illarum*, their cluſters, *viz.* their green grapes, which being robbed of their juice grow wanne and white. *Piſcator* cenſures them for it, both in that they referre it to the vine, whereas he thinks it more properly to belong to the fig-tree, and becauſe they render that by *cluſters of green grapes*, which more properly ſignifies *palmites*, vine branches, himſelf renders it *albæ evaſerunt frondes earum*, the leaves thereof are become white, thinking the word though properly ſignifying as he ſaid, yet *molli metaphora*, by a gentle or eaſy metaphor, to be tranſferred to denote the leaves of the fig-tree, which he looks on as here peculiarly ſpoken of, and the pronoun to belong to it. *Abu Walid* compares the word with the root سرغ *Saraa* in Arabick, which is uſed for twigs or branches اذا امتدت *when they ſtretch forth themſelves.* The [l] chief Arabick Lexicographer ſaith, that the noun سرع *Sarao* ſignifies قضب الكرم للغض لسنته *tender boughs of the vine, of the firſt year*, or كل قضيب رطب *any moiſt* (or green) *twigge.* The ſame tells us that السرغ *arſargo*, with غ *g*, which comes nearer to the Hebrew in ſound) is قضيب الكرم *the twig* (or branch) *of a vine.* They that look more nicely into the Hebrew root, will have it properly to ſignify ſuch [m] bougs as interweave, or intangle one with another, as thoſe of the vine are apt to do; yet uſed for branches in general.

By the words thus explained, and taken in their proper ſignifications, we have the literal meaning of this verſe alſo, agreeable to the foregoing, as a declaration of what was ſo done, or to be done, as is deſcribed by thoſe hurtful wormes to the trees and fruits of the land: in which way it is by many taken; but thoſe who take the preceeding words in an Allegorical way, here alſo continue the ſame figure, and according to them, by the vine or vineyard, and fig-tree, are ſignified the people of the Jews, (of whom it is ſaid Iſay. 5. 7. *The vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant,*) and by the vines being laid waſte, and the fig-tree barked (or made an indignation or curſe) and both being made bare, and caſt away, and the branches thereof made white, by the Locuſts, and other vermin named, to be meant the deſtruction brought on that people by the enemy, their being deprived of their honour and good things they enjoyed, and their being carried into captivity, and made poor and deſolate. So among the Jews *Abarbinel*, and among the Chriſtians [n] ſeveral.

### Verſe 8. *Lament like a Virgin girded with ſackcloth for the husband of her youth.*

What reaſon there was for thoſe whom he before ſpake to, and particularly names, *drunkards*, and *drinkers of Wine*, ſuch who give themſelves to luxury and pleaſure, to weep and howle, *viz.* becauſe they were deprived of thoſe fruits, in which they took pleaſure and delight, is manifeſt; but the miſchief did not only redound to them but to others more ſerious and ſober, and that in reſpect of things moſt highly concerning them, *to wit*, not in what concerned their bodily comforts, or pleaſures only, but as to what concerned them in their performing the due ſervice to God, ac-

k *Bochart. part* 2. *pag.* 469. l *The author of Kamus.* m *Ramus* tortilis atque implexus. Etenim Radix hæc proprie ſonat perplecti, implicari, contorqueri. *Nic. Fuller. Cap. Concord.* n *Ar. Mont. Chriſt. à Caſtro. Brent.*

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cording to what was then by the Law injoyned, and required from them; in that they were disabled to perform that: and therefore to these also, even to the whole people, doth he now address his speech, and call on them also to consider what is befallen them, and lay it well to heart; *Lament like a virgin, &c.*] The verbs in the 5. *v.* were of the plural number, and so the nouns to which they referre, but this here of the singular, and of the feminine gender, requiring a noun of the same conditions, which being not expressed is necessarily to be understood; which *Kimchi* with the Chaldee Paraphrast not improbably supposeth to be כנסת ישראל the congregation of *Israel. Abenezra* thinks it may be either ארמה a land, or נתשי *Naphshi*, my soul. *R. Tanchum* בה ציון او ما يشبه ذلك *ô daughter of Zion, or something like.* To express what great sorrow the calamity befallen, or to befall her, deserves, or may extort from her, for aggravations sake he expresseth himself by a comparative expression drawn from such, as in that kind useth to be among the highest, bidding her to *lament* not like an ordinary person, and on ordinary occasion, but *like a virgin girded with sackcloth for the husband of her youth, i.e.* as one that being a young virgin was married to a husband suitable to her, and hath untimely lost him, and so cannot but be supposed to conceive the greatest sorrow for his loss, and by the most evident outward tokens, as (according to the custome of those times, as appears by many expressions and examples in Scripture) the putting on of sackcloth, and doleful lamentations to express it.

That the nouns which we here have בתולה *Betulah*, rendred a *virgin*, and בעל *Baal* rendred a *husband*, do so properly signify as they are rendred, there is no question; yet the sense seemes here to require, that the one of them at least be not so strictly taken; for how shall she be properly called a virgin, which hath had a husband, and known the marriage bed? This makes that some take the one in a larger notion, some the other, as either that the first should not denote strictly a virgin, but a [o] young woman that had been so till of late married; or else the second, not only a husband actually married, but one that was contracted to a woman, though the ceremonies of marriage were not yet completed betwixt them. Amongst those that take the first way is *Kimchi*, who giveth this plain exposition of the words, *He speaks this as to the congregation of Israel, Lament for this evil and make great mourning, as a virgin that is given in marriage to a young man, and he dieth while she is yet a girle, because then is the time of their having greatest joy* [p] *one of another, and therefore if he dye she grievously mourneth, and putteth on sackcloth instead of her attire and ornaments*: and this way [q] several follow as the plainest; others keeping this nown in its strictest signification inlarge the notion of the other, and take it here to denote not strictly an [r] husband, but more largely one that hath indeed set his affections on a woman, and is espoused or contracted to her, but not yet married: So *Piscator* by husband here saith to be understood, *is qui uxorem virginem sibi despondit quidem, sed nondum cum ea consuevit, quippe mortuus ante consuetudinem conjugalem.* One that hath espoused indeed to himself a virgin but hath not yet kept her company, *viz.* as dying before the use of the marriage bed: of this opinion seems the Author of the MS. Arabick version, though not so much from any thing in his rendring the latter noune, which he rendreth زوج *an husband*, as from his rendring the first عاتق which signifies *a girle ripe for marriage, but not yet separated from her parents to abide with her designed husband* لم تبن من اهلها الى زوج *Jauhari.* Another thing in *Piscator* observable is, that what ours with others render *the husband of her youth*, which sounds to whom she was married in her youth, he would have to sound literally, *maritum juventutis suum*, her husband of youth, and so means, *Maritum juvenem suum*, her young husband, that so the age of her husband should be poynted out by it, not that of the spouse; in which *Grotius* seemes to agree with him, while he explains the words, *Solent enim mariti a fœminis magis amari, quibus adolescentulis adhuc nuptæ sunt.* For husbands are wont to be more loved of women, to whom being yet young men they were married; but this construction though there be some examples brought of it, yet is certainly more harsh then the other, and I know not whether it be more or so much conducing to the matter here intended, *viz.* for the expres-

o *And that* בתולה *so signifies, some think proved by what is aded to. it when it is spoken of* Rebekah, *Gen.* 24. 16. neither had any man known her, *if the bare name strictly signified such a one as had not been known by a man, why should this be added to describe a pure virgin?* Drus. p *So Ab. Ezra.* בימי שכחתה *in the days of her joy.* y Betulah ætatis hoc non integritatis nomen. *Merc. Lively. and Drus.* q *Mercer seems not constant to himself, saying in his first notes on this verse, that* Baal *properly signifies* Amasium, *a Lover, not* maritum, *an husband. But in his latter notes, that it signifies* non Amasium, *not a Lover; but* maritum, qui jus habet in uxorem, *an husband which hath full right to the wife. And so in his former notes on* Hose 2. 18. *he saith that* Baal *doth signifie both* Dominum & Amasium, *a Lord and a Lover; and in his latter, that what some say that* Baal *doth in Hebrew signifie* Amasium, *a Lover,* falsum est, *is false.*

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ſion of the greatneſs of ſuch ſorrow, as is uſually found in ſuch a perſon as is here deſcribed, a virgin (eſpouſed, or a young woman) lately married, that hath loſt by untimely death her (ſpouſe or) husband. We may well think the tenderneſs of her own years to confer as much to the greatneſs of her paſſions, as the youth of her husband: as to the matter, both may here ſeeme to be intimated, a young woman looſing a young huſband, whom ſhe moſt paſſionatly loved, and ſo bitterly lamenting his death, and ſhewing all ſigns of grief for him, ſo that from her behaviour is aptly taken a compariſon, [u] *ad graviſſimum luctum arguendum*, to deſcribe very grievous mourning.

The Greek ſomething differently in words from others, though not in meaning, renders, Θρήνησον πρός μὲ ὑπὲρ νύμφην περιζωσμένην σάκκον, ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν. and the Printed Arabick following it دوحي علي اكثر من عروس اتزرت بالمسوح علي رجلها العنروي and the antient Latin Tranſlation of the LXX. renders it, *Plange ad me ſuper ſponſum accinctum cilicio, ſuper virum ſuum virgineum*, which in Engliſh muſt ſound, *Lament to me above*, (or more then) *a bride*, (or new married woman) *girded with ſackcloth, for her virgin husband*, in which verſion there is added πρὸς μέ, *to me*, above what is found in the Hebrew; of which *Druſius* conjectures the cauſe to be a double tranſlation of the word אלי, *Eli*, which ſo readd, ſignifies, *Lament*, but with the ſame letters, *Elui, to me*, and both of theſe by ſome ſcribe antiently to have been put in together; ſo that for reducing it to agree with the Hebrew, he ſuppoſeth the ſecond ought to be put out; he likewiſe ſuppoſeth that whereas they read ὑπὲρ νύμφην, which muſt be rendred, *above*, or *more than*, a new married woman, it was at firſt written ὅτι περ, *like as*, agreeably to the Hebrew word כבתולה *Cibtulah*, and by a miſtake of the ſcribe changed into ὑπὲρ: by ἄνδρα αὐτῆς τὸν παρθενικόν, *her virgin husband*, *Jerom* as others will have underſtood, her firſt husband, which married her when ſhe was yet a virgin, [w] ſo called, *quod primus florem virginitatis abſtulerit*.

What *Abarbinel* takes to be alluded to, by taking this compariſon from a virgin in ſuch condition as is deſcribed, appears by his explication of the words, *Lament thou O congregation of Iſrael, which wert as a virgin, in as much as no people had dominion over thee, and gird thee with ſackcloth for the husband of thy youth, which is God* (bleſſed for ever) *becauſe his majeſtick preſence is departed from thee*. This he may ſeem to have taken from *Jerome*, who hath much [x] the ſame conceit,

v. 9. *The meat-offering, and drink-offering is cut off from the houſe of the Lord, the Prieſts, the Lords miniſters mourn.*

According to the plain literal meaning of the words, here is a declaration of the cauſe which they had of lamenting in that manner which he mentioned, even the whole congregation of them. Although *Aben Ezra* lookes on it, as ſtill more particularly concerning the drunkards before mentioned, as if it were a confirmation of what he ſaid, that the *wine ſhould be cut off from their mouths*, as if he ſhould ſay, How ſhall you think to find wine [for exceſs] when as the meat-offering and drink-offering, the neceſſary duty or oblation of the whole congregation, which, if there were wherewith to perform it, ought not to be omitted, *is cut off from the houſe of the Lord* [there being nothing whereby to offer it] *ſo that the Prieſts, the Lords miniſters are forced to mourn* for want of it? But we may rather think that this is a new addreſs to the whole congregation, ſhewing what reaſon not only the drunkards, who could not be ſatisfied with what is ſufficient, but even they who did not require more than what was requiſite for neceſſary uſes, and even that without which they could not perform their duty to God, which they ought to have more regard to than any thing that concerned their own particular profit, or pleaſure, was cut off from them, had to lament of: this meat-offering and drink-offering he ſaith is cut off, *viz.* (according to the literal ſenſe of the former words) becauſe thoſe noxious vermin (mentioned *v.* 4.) had devoured thoſe fruits of the earth of which they were to be. The מנחה *minchah* or meat-offering, of what it conſiſted, and how made, we have it deſcribed in *Levit.* 2. 1. *&c.* & 6. 14. *&c. Numb.* 15. 4. *&c.* & 28. 5. *&c.* The name indeed is elſewhere more generally taken, for any gift or oblation, but more peculiarly in the Law attributed to ſuch as is there deſcribed, and I ſuppoſe [y] here meant, the chief ingredient of which was fine flower. The Drink-offering called נסך *Neſec* is in the ſame likewiſe deſcribed, as conſiſting of wine, *Num.* 15. 5. and 28. 7. 14. So that the wheat and the wine of which theſe were made being by the Caterpillars, Locuſts, and like

u *Liveley.* w *But Cyrils explains it by* παρθενικῶς τὸ ἄφθαρτον νυμφίου, *as if it denoted the youthful age of the man, as is to be ſeen by others.* x *And ſee Ar. Mont.* y *Minchah being the feminine gender, the Arab. MS. adds before it Korban, as underſtood with it, as it is expreſſed Levit.* 2. 5. *becauſe the verb* הכרת Hocrat, *is Maſculine.*

noxious creatures marred, ſo as not to produce their fruit, theſe *viz.* flower and wine muſt needs be cut off, and faile, and they in ſo great meaſure failing as there was not to be had of them, ſo much as might ſerve for taking of the one for a meat-offering, and of the other a drink-offering to be offered in the houſe of the Lord, muſt certainly argue great penury and ſcarcity, ſuch as could not but be a cauſe of great lamentation, ſuch as he here deſcribes or calls for, to the whole people that ſuffered ſuch things, and more peculiarly to the Prieſts who miniſtred to the Lord in his houſe, and there, according to their duty, continually offered to him ſuch holy things while they were to be found; and therefore as he calls on the whole congregation to lament in ſad manner, ſo affirms he of theſe that they do lament. The Greek indeed doth here render this verb alſo אבלו which others take in the preſent or præter tenſe, *do mourn*, or, *have mourned*, in the imperative mood, מרו-ארו, mourn ye, and ſo joynes the word not ſo much to the preceding, as to the following words, which give the like reaſon why they ſhould mourn, as well as theſe do why the whole congregation ſhould: This, though as not ſo much agreeable with others in the conſtruction, will not much alter the ſenſe, and give much the ſame reaſon for their mourning. Why the Prieſts are more particularly concerned in this kinde are apparent [a] two reaſons; one the great love and zeal that they had for Gods ſervice, which in thoſe times could not without theſe offerings, which to the other ſacrifices were neceſſarily joyned, be duly performed: the other a neceſſary deprivation to themſelves of their maintenance by God allotted to them, among the other tribes; ſo that they had not any other part of inheritance in the land with them, *Num.* 18. 8, 9. and 20. Among thoſe who are ſaid ſhall thus mourn, I know not how, or on what grounds the Syriac interpreter reckons Kings, alſo his tranſlation is ܚܙܝ ܗܘܣܝܢ ܘܡܢܚܐ ܡܝܡܐ ܡܝܟܣܐ ܘܡܢܚܐ ܕܡܟܣܐ ܚܠܠ *&c. The flower* [offering] *and aſperſion* [or drink offering] *is gone* [or ceaſed] *from the houſe of the Lord, the Kings ſit* [or have ſate] *in mourning, and the Prieſts that miniſter to the Lord.* The word *Kings* we have not, as far as I have ſeen, in any other tranſlation, nor is there ought in the original anſwering to it, or any ground for it, except we may think it a double tranſlation of the word *Cohanim*, as if that ſignified as well *Kinks* as *Prieſts*, and the author would put in both, as thinking both comprehended. I find indeed in an Hebrew-Arabick Gloſſary כהן rendred as well سلطان *Soltan* a *King*, as a *Prieſt*, as he would have it to be where it is ſaid, *Thou art a* Cohen *for ever after the order of Melchiſedec*; and it is elſewhere uſed for a Prince or chief man; but whether that was the Syrians ground or no, I know not, but there is no ground for us to follow them in it: the words added for expreſſing who are meant, viz. *the Lords miniſters*, or they that miniſter to the Lord, plainly reſtrain the word here to the ſignification of *Prieſts*, who had cauſe to mourn for the reaſons before mentioned.

Of thoſe who by thoſe noxious creatures above named, will have to be underſtood the enemies, and not really thoſe creatures, there be who underſtand the cutting off of the meat-offering and drink-offering from the houſe of the Lord, [b] to denote the deſolation brought on the Land by thoſe enemies deſtroying the fruits thereof; or together as [c] others by their making the ways impaſſable for thoſe that would from the ſeveral places of the land, bring up their offerings to the Temple. *Abarbinel* takes another way, or goes farther, taking hereby, as from what is likewiſe ſaid *v.* 10. to be intimated the deſtruction of the Temple wherein they were to be offered, that they are ſaid to be cut off, not ſo much for defect of thoſe things whereof they conſiſted, as for that the [d] place where they were wont to be offered, was deſtroyed. But the words are eaſily retorted on him as a [e] proof to the contrary, *viz.* that the calamity was a judgment that befel them while the temple was yet ſtanding. It is not ſaid the houſe ſhall be cut off from the offerings, but they from it, and how can they be ſaid to be cut off from it, if it were not in being?

v. 10. *The field is waſted, the Land mourneth, for the corn is waſted: the new wine is dryed up, the oyl languiſheth.*

He proceeds in a farther explication of that calamity, which had befallen (or ſhould certainly befall) them, and hath the bad effects mentioned by reciting the particulars in which it appeared. His ſo punctually deſcribing the particulars, and repeating in more words what might ſeeme by fewer to be underſtood, ſeems (as is by ſome obſerved) to argue the great [f] ſtupidity of the people, which though in ſuch an ill condition, as they could not but be

a *Jerom.* b *Ribera. Menochius.* c *Gualter.* d *So the Doway tranſlators in their notes, when Jeruſalem was taken and the temple deſtroyed by the Babylonians, the ſacrifice neceſſarily ceaſed according to this and other Prophets.* e *Bochart.* f *Calv.*

highly

highly ſenſible of, and groaned under, yet do not duly lay it to heart, ſo as to conſider the cauſe of it, and to look unto him who ſent it on them for their great ſins, and to work in them repentance for which he had ſent it on them. Particulars named are שדד שרה Shuddad Sadeth, *the field is waſted*, So ſignifies the verb, *viz.* to waſt, and alſo to deſtroy, to rob and ſpoile, ſo here the Chaldee אתבזית חקליא *the fields are ſpoiled*, and ſo the Syriac ܠܚܘܪܐ ܣܥܠ and the M. S. Arabick ضهب الصحرا *the field is ſpoiled*, or robbed, *viz.* according to the plain literal ſenſe, as before by the Locuſts, *&c.* conſuming what grew in it. The Greek τετυλαιπώρηται, or in other Copies τετυλαιπώρηκε which word occurring twice in this verſe, is in this firſt clauſe rendred by the Latin Interpreter, laid waſt, *deſolati ſunt campi*, the fields are laid waſte, or deſtroyed; in the ſecond, *to be afflicted*, or evil affected, or in a ſad wretched condition, viz. *afflictum eſt triticum*, the wheat is afflicted, or in very ill condition. This is in the vulgar Latin rendred, *Depopulata eſt regio*, the region is deſtroyed, as the *Doway* render it: moſt other later interpreters render it by *vaſtatus eſt*, as ours, *is waſted*, or laid waſte, deprived of [g] all its fruit and increaſe. *The land mourneth.* אבלה אדמה *Abelah adamah, the ground hath mourned, luxit terra*, the vulgar, *luxit humus*; the verb being indeed in the Hebrew in the præter tenſe; ſo the Syriac ܐܒܠܬ ܚܩܠܐ *and the ground hath ſate in mourning*, and the Arabick M. S. حزنت الادمة *the ground hath been ſad*, or ſorrowful [i]. but we need not make any nice diſtinction between theſe rendrings, whether we underſtand it of what was already partly paſt, or in preſent being, or yet certainly to come; the word of the form of the preter tenſe will be accommodated to any of theſe: but the LXX. though having rendred the preceding verb in the præterperfect tenſe, as referring it to the precedeing words, puts this in the imperative mood, πενθήτω ἡ γῆ, as the printed Arabick following them لتحزن الارض *let the ground mourn*, or be ſorrowful; for which, what reaſon they had, [h] appears not from any ordinary uſe of the Hebrew forme: we may look on all as aiming at the ſame meaning, to expreſs the ſad condition of things among them, which ſhould call or cauſe inſenſible creatures, even the earth it ſelf, to mourn.

אדמה Adamah. *The land* [mourneth] *i. e.* Saith *Aben Ezra* אבלו יושבי *the inhabitants thereof mourn*, and ſo before him Jerome, *qui verſantur in humo*; they which have to deal with the ground, or live on it, of them it may ſeem to be more properly taken than of that which hath ſenſe or feeling of what befalls it. Yet it is by others thought more Emphatical to apply it to the earth or land it ſelf; and ſo it is in other places applyed to expreſs the ſame face and condition of it, and the things in it, as Iſai. 24. 4. *The earth mourneth and languiſheth*, and ſo Jer. 4. 28. *For this ſhall the earth mourn*, and 12. 4. *How long ſhall the land mourn?* i with ſeveral other places; as on the contrary when it is in a flouriſhing, proſperous condition, the hills thereof are ſaid to rejoyce, the valleys thereof to ſhout for joy, and ſo ſing, *Pſal.* 65. 12. 13. Nor will the like figurative expreſſion be ſtrange in other languages, in which we have the meadow ſaid, *ridere*, to laugh, and the *lætus ager*, a merry, or joyful field, when they flouriſh and abound with plenty: on the contrary when they are barren, deſolate, and deprived of ſuch things, will they be ſaid to mourn, or to be ſad, to be ſad of face and in mourning habit. The Chaldee Paraphraſt attending to ſuch meaning of the word, in reſpect to the ſubject of which it is ſpoken, more than the proper ſignification of it, renders it חרובת ארעא the *land*, or *earth*, [k] is *deſolate*. Mean while, how what is ſpoken of the ground, or earth it ſelf, concerns the inhabitants of it, is manifeſt; if it mourn as deſolate and deſtitute of what it ſhould bring forth, neceſſary will mourning be to them that live by the fruits and products thereof, and cannot ſubſiſt without them. What is the cauſe of the lands being ſaid to mourn, is declared in the next words, deſcribing in like figurative language, the afflicted condition of thoſe things, in the flouriſhing of which it was wont to exult and pride it ſelf, *viz.* becauſe שדד דגן Shuddad dagan, *The corn is waſted*, or as in the *Geneva* rendring, *deſtroyed*. The ſame verb have we here that before, and as by ours rendred as before; ſo by the Greek alſo, and by the Syriac and M. S. Arabick, but by the Chaldee differently, though much to the ſame meaning, there by *Embezizu* are ſpoiled, here by קוף *Saph*, is conſumed, or failed; and in the vulgar Latin, in the firſt place by *depopulari*, to be deſtroyed; in the ſecond, by *devaſtari*, to be waſted. That which is the moſt uſeful among the products of the earth, even the ſtaffe of life in man, and which ſtrengthneth his heart, and from which was the ſubſtance of the *minchah*, or meat-offering to God faileth them, whether by [l] the noxious vermin before mentioned, corrupted, or conſumed; or as [m] ſome gather from what follows, *per nimi-*

g *Vatab.* h *Mercer.* i *So is it ſaid* Lam. 2. 8. *That he made the rampart and the wall to Lament.*
k *And ſo ſome others*, deſolata eſt terra, *Pagn.* l *Cyril.* m *Piſc. Dan. Tarnov.* per nimium æſtum & inſecta varia.

*um æſtum ſolis*, parched and withered by the exceſſive heat of the Sun; or otherwiſe הוביש תירוש Hobiſh Tiroſh, *The new wine is dryed up*, ſo in our text; but in the margin, *is aſhamed*: the reaſon of which different rendring is the ambiguous ſignification of the word הביש *Hobiſh* in the original, which is ſometimes looked on as having the ordinary notion of the verb יבש *Tabaſh*, ſignifying *to be dry*, or dryed up, ſometimes in the notion of the verb בוש *Boſh*, ſignifying ordinarily to be aſhamed. [n] The forms and ſo the notions of which roots are ſometimes mixed and confounded, which hath cauſed a difference betwixt interpreters in the rendring it here, even from of old, the LXX rendring it ἐξηράνθη *is dryed up*, and ſo the Chaldee, *the vines are dryed*, ſo the Syriac alſo, and printed Arabick, with divers more modern, but the vulgar Latin, *confuſum eſt vinum*, the wine is [o] confounded, or aſhamed, ſo the MS. Arabick כצי אל מסתאר *the new wine is aſhamed*, and ſeveral modern, and ſome of the Hebrew Rabbins obſerve it to be applyable to either of theſe notions, ſo [p] R. *Tanchum* يجوز ان يكون في معني الخزي والخجل وذلك استعارة لانقطاعه ويجوز ان يكون من معني اليبس والجفاف مثل הובשת נהרות איתן لكنه كيف كان ذاتي غير متعدي وان كان من جنية الفعيل i. e. *It is poſſible that it be the notion of ſhame, and confuſion, and ſo is a metaphorical expreſſion of its failing, and it is poſſible that it be in the notion of dryneſs and withering, as in Hobaſhta Nehuroth Eiton*, thou dryedſt up mighty rivers Pſ. 79.15. *however taken it is as an intranſitive verb, though it be in the conjugation of Hiphil in which verbs are uſually tranſitive.*

This being the ſtate of the word, and its being indifferently capable of either of theſe ſignifications, hath occaſioned that difference betwixt interpreters, every one taking that which he thought moſt convenient for the meaning: which of them our Tranſlators preferre appears by their putting it in the text, yet that they might not debar the reader of his judgment and choice, they give him the other in the margin, which by ſome learned men is preferred, (as we have ſeen) who think it an elegant expreſſion of the failing of the vine, and the juice thereof; by a metaphor ſaid to be therefore [q] ſo affected, as men who when they faile of what they ſeemed to promiſe, or might be expected from them, [r] or what they expected, are put to the bluſh, and become aſhamed. That this notion, though it properly agree only to [s] men, or creatures that have ſenſe in them, yet may by a figure elegantly be ſpoken of inſenſible creatures, is by [t] ſome obſerved to be made manifeſt by the like uſe of a word in that notion, as *Iſa.* 33.9. where החפיר *Hechephir*, which only ſignifies *to be aſhamed*, but never to be dryed up, is attributed to *Libanus*, Lebanon *is aſhamed.* Mean while however theſe expreſſions differ in ſound, the thing expreſſed is here the ſame, the new wine being aſhamed, being from the defect of juice in the parched or dryed grapes, that they could not anſwer the expectation of the owner, who looked for more wine from them than they did yield; and ſo whether the reader ſhall take the proper, or figurative expreſſion, the word here uſed happily affording both, he hath the ſame thing given him to underſtand. *Caſtalio* renders it *fœdatum vinum*, the wine is become filthy, or ſuch as they may be aſhamed of, אמלל יצהר Umlal ytſhar, *the Oyle languiſheth*, the ſignifications given to this [u] word are الضعف والوهن *weakneſs and faintneſs*, as *Abu Walid*, or חולשה וכריתה as David Kimchi, *weakneſs and being cut off.* It is by the Greek rendred ὀλιγώθη, is *little* in quantity, or *diminiſhed*, and ſo the printed Arabick, قل the Chaldee נחרו זיתיא *The Olives are fallen off.* [w] So *Buxtorf* renders it. Others [x] *defluxerunt olivæ*, or [y] *oleæ*; and Mercer, *foliis ſpoliatæ ſunt olivæ*; or as in his notes on the place, *defluxerunt* (foliis ſcil.) *oleæ*, the olive-trees are bereft of their leaves, or have caſt their leaves. The Vulgar Latin, *Elanguit oleum*, the oyle hath languiſhed. The Syriac سذحه ولا *the olives are cut off*, or *deſtroyed*, the M.S. Arabic انكف الزهن which [z] I ſuppoſe is to be readd انقف الدهن *Enkaffaf dohn*, and to be rendred, *the oyle is dryed up.* Several other expreſſions are found in more modern Tranſlators, as *fracuit oleum*, the oyle is corrupt, or putrefied, *exciſum eſt*, *exterminatum eſt*, is cut off, taken out of the way, *infirmatum eſt*, is weakened, [a] *deformatum eſt*, is marred, [b] *periit*, is periſhed, *Languit*, and *elanguit*, is languiſhed; by all it ſeemes to import a [c] failure in the oyle, both as to the goodneſs, and to the quantity, ſo that they could not make that uſe of it as they were wont, or expected to do, either in their offerings to God, or for their own neceſſary occaſions.

n *Buxt. Lex. in* יבש *and ſee Schindler in the ſame note.* o *Doway.* p *And ſo Kimchi.* q Tanta cultores fruſtratione decepit, ut mendacium ſuum videantur erubeſcere, *Ruffin. and ſee Kimchi and Druſ.* r *See Lively.* ſ *And ſo Petr. à Fig. takes it here for being cauſe of ſhame to thoſe whoſe expectation is failed.* t *Lively, Bochart.* u *See Hoſ.* 4.3. w *Lex. Cald.* x *Bib. Poligl.* y *Pet. Fig.* z *Or rather* اذعصف *as it is v.* 12. *weakned.* a *Druſ.* b *Fig. à Caſt. Pet. à Figuiero.* c Parum provenit morbo & erubigine corruptis oleis.

occaſions. Theſe three things, the *corn*, the *wine*, and the *oyle*, of ſuch great comfort to them, as that without them, they could not offer thoſe offerings, which by the Law were required of them, of which they were neceſſary ingredients; nor themſelves with comfort ſubſiſt, being as *Kimchi* ſpeaks רוב ח״ האדם *the greateſt part of mans life*, bread to ſtrengthen his heart, wine to make it glad, and oyle to cheer his countenance, being taken away, and in ſo great meaſure failing them, great occaſion was there not only for the Prieſts, the Lords miniſters, but for all ſorts and conditions of men amongſt them, to mourn: and therefore having mentioned their particular concernment in it, he proceeds to ſhew how the others are alike alſo concerned, and therefore in the next words makes his addreſs to thoſe who were moſt concerned in looking after thoſe things, and in them to others who depended on their labours, and were ſerved by them, with farther mention of the failing of other things, alſo neceſſary to them for their well being.

v. 11. *Be ye aſhamed, O ye husband-men: howl, O ye vine-dreſſers, for the wheat and for the barly; becauſe the harveſt of the field is periſhed.*

v. 12. *The vine is dryed up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, even all the trees of the field are withered; becauſe joy is withered away from the ſons of men.*

The firſt word הוחישו *Hobbiſhu* is of the ſame forme with הוביש *Hobiſh* in the preceding verſe, which there is rendred by ours in the text, *is dryed up*, and in the margin, *is aſhamed*, as capable of either of thoſe ſignifications, and as indifferent for the meaning of that place in either of them: but the ſame *R. Tanchum*, who notes that of it in that place, as we have ſeen, ſaith that it is here الخزى والخجل بلا شك without doubt of the ſignification of *ſhame* and *confuſion*, yet do the LXX. here alſo take it in the other notion, rendring (according to the ordinary reading and diſtinction) Ἐξηράνθησαν γεωργοί, as likewiſe the Printed Arabick following them, جفت الفلاحون *the husband-men are dryed up*, which makes a very harſh ſenſe, which may ſeeme to be corrected, by otherwiſe diſtinguiſhing the words, as *Cyril* doth, by making Ἐξηράνθησαν to be but a repetition of what is ſaid in the former words, *viz.* the things before ſpoken of are dryed up; and to begin a new, begins with, joining the nown only to the following verb γεωργοὶ θρηνεῖτε κτήματα, *agricolæ lugete poſſeſſiones*, ye husband-men bewail the poſſeſſions, for what follows, as we ſhall by and by ſee. But others generally both antient and modern, with good reaſon, I ſuppoſe, take the word which we ſpeak of, in the other notion of being aſhamed, and make the noun husband-men to govern it, yet is there difference between them concerning the mood or tenſe of the verb, ſome taking it to be of the præter tenſe, and ſo reading it, as the Vulgar Latin, *confuſi ſunt agricolæ*, [c] the husband-men are confounded, the Syriac حملاه اخزوا (according to the Latin tranſlation of it,) *erubuerunt agricolas*, the husband-men have been (or are) aſhamed. And among modern interpreters, *Junius* and *Tremellius*, *erubeſcunt*, are aſhamed; and others to the ſame meaning, [d] *pudet*, or *diſpudet agricolas*. But others preferre to take it in the imperative mode, ſo the Chaldee בהיתו אכריא *Be ye aſhamed O husband-men*, ſo the M. S. Arabic, اخزوا يا اكارين, The forme indifferently agreeing to both. *Kimchi* ſets a note upon it, that here it is (as likewiſe the following verb צווי) *the imperative mood*, and ſo is alſo by divers others, as well as ours, among modern tranſlations taken, as [e] moſt convenient, and moſt emphatical: [f] *Erubeſcite*, or as the interlineary, *pudore afficite vos agricolæ*. As both theſe ways of rendring agree to the form of the verb, ſo will they well agree to the meaning, the import being to ſhew the greatneſs of the calamity which either was befallen, or certainly to befall them, ſuch as could not but, or deſervedly might, provoke lamentation from them. If it be taken in the præter tenſe, it ſhews what effect it had already on them; if in the Imperative, then what it juſtly ſhould have on them, as *Kimchi* ſpeaks, כי ראוי לכם שתבושו *becauſe there is great reaſon that you ſhould be aſhamed, in as much as all labour or works in the field are come to nought*, as will appear by what is in the following words expreſſed. The perſons here ſpoken to, or of, are אכרים *Iccarim*, in the Chaldee אכריא *Iccarya*, in the Syriac حملاه *Acare* in the M. S. Arabick اكارين *Accarin*, the ſame root *Acar* being common to them all, and the word in them all, ſignifying עובדי השדות (as *Kimchi*) they that till the fields, or as *R. Tanchum* الفلاحين الذي يحرثون الارض *plowmen*, or *husbandmen*, *that plow, or till the ground*, the ſingular number אכר *Iccar* occurs *Jer.* 51. 23. which *Abu*

c *Doway.* d *Druſ. à Caſt.* e *Mercer. Tarnov.* f *Munſt. Pagnin. Tigur.*

*Walid* explains, כראב והו אלדי יקלב אלארץ באלחראה *A Plowman, which is he that turneth up the ground by plowing.*

In the next words הילילו כורמים *Helilu Coremin*, rendred, *howle o ye vine-dreſſers*, of the firſt, *viz.* the verb *Helilu*, from ילל *Yalal* to howle, the [g] ſame is ſaid as concerning ſtate and forme of it, which was of the foregoing *Hobiſhu*, *viz.* that it may be indifferently taken, either of the præter tenſe, or the imperative mood, and is by moſt ſo taken as they took that, and ſo by ſome rendred as the præter tenſe, ſo by the Vulgar Latin *ululaverunt vinitores*, the dreſſers of vines have howled, as the Doway, The Syriac in like way ܘܝܠܝܠܘ ܟܪܡܐ *Wailelu carme*, which the Latin Tranſlator renders, *ululaverunt vinitores*, Jun. Trem. *ejulant vinitores*, the vine-dreſſers do howle; but by others as in the imperative mood, ſo by the Chaldee אלילו מפלחי כרמיא as in the [h] uſual tranſlation rendred, *ululate cultores vinearum*, and by *Mercer*, *ejulate*, &c. (though [i] ſome render both this and the foregoing verb in him by the præter tenſe, *pudefacti ſunt agricolæ*, *ululaverunt vinearum cultores*, the formes being coincident) ſo in the Manuſcript Arabick ولولوا يا كرامين *howle O ye vine-dreſſers*; and ſo *Kimchi* notes, that it ought to be taken as well as the foregoing verb, and ſeveral of the [k] modern interpreters take it. The Greek here (as the printed Arabick following them) differ from the reſt in that they tranſlate the firſt of theſe verbs in the præter tenſe, ἐξηράνθησαν, the ſecond in the imperative mood, θρηνεῖτε, lament. The perſons ſpoken to, or of by this verb are כורמים *Coremim*, i. e. עוברי הכרמים *Ovede hucceramim* (as *Kimchi* explains it) ſuch as are employed in the vine-yards, in ordering, planting, and dreſſing them, ſo the Chaldee מפלחי כרמיא *Mephalechi carmaya*, *cultores vinearum*, the Syriac ܟܪܡܐ *Corme*, and the M. S. Arabick كرامين *Carramin*, in words of the ſame root, ſound, and ſignification with the Hebrew, viz. *vinitores*, as the Vulgar Latin renders it vine-dreſſers, and ſo generally all modern interpreters, but the Greek and printed Arabick here differ from all the reſt; the Greek rendring it by κτήματα, the Arabick مواشي *Cattel*. For reconciling the Greek, which with the Hebrew ſome conjecture, that inſtead of *Coremim*, vinedreſſers, they readd in the Hebrew *Ceramim*, which ſignifies *vines*, and then that in the Greek they wrote κλήματα, which ſignifies, *vitium propagines*, *ſhoutes* or *plants of vines*, 'tis *Mercers* conjecture, and *Druſius* ſaith of it that it is *emendatio non mala*, no ill emendation; yet why we ſhould in whole embrace it, I think there is no reaſon. That they took *coremim* in the ſignification of *Ceramim*, may ſeeme probable, but that it ſhould in them be read κλήματα, and not κτήματα is not ſo evident, it being againſt the authority not only of the known copies, but of the antient Latin tranſlation of the LXX in *Jerom*, which renders it *poſſeſſiones*; and it's manifeſt that the Arabick alſo ſo readd it, whiles he renders it, *cattel*, which will come under the notion of poſſeſſions (though not ſuch as the Greek may ſeem to relate to) but not of vine-plants. Beſides the ſame word כרם *Cerem*, is elſewhere rendred alſo by the word κτῆμα, as uſually reading the Greek copies that we have. So *Prov.* 31. 16. where what is in the Hebrew נטעה כרם *Nateah Cerem*, ſhe planteth a vineyard, the Greek renders καταφύτευσε κτῆμα, *plantavit poſſeſſionem*, ſhe planteth a poſſeſſion. And ſo *Hoſ.* 2. 15. where כרמיה *Cerameha*, is in it rendred τὰ κτήματα αὐτῆς. There indeed *Druſius* doth, as *Mercer* here, think it probable that it ſhould be read κλήματα, *vine-branches*; but what like reaſon there is to change the reading there, we have ſaid on that place, and little I ſuppoſe have we to change it here, the word κτήματα, *poſſeſſions*, though not ſignifying only vineyards, will comprehend them better then the word that ſignifies only ſingle plants or branches, it being ſuppoſed that for *Coremim*, vinedreſſers, they did read *Ceramim*, vineyards: but then if it be ſo readd, (*viz.* κτήματα) or otherwiſe, how ſhall the word be taken? whether as governing the verb, or governed of it? the uſual reading takes it in the firſt way, *lament O ye poſſeſſions*, but *Cyril* otherwiſe diſtinguiſhing it, ſeems to take it in the ſecond, *bewail the poſſeſſions*; ſo it appears by his explication, which is, that without doubt the deſtruction of things in the fields brings Sorrow to thoſe that till the ground. Such difficulties and ſcruples ariſe from the verſion, which by keeping to the plain reading of the Hebrew and the rendring of ſuch as adhere to it, as ours and others, there is no cauſe of at all.

Thoſe that are bid to howle, are *Coremim*, the vinedreſſers, thoſe whoſe chief poſſeſſions and emoluments were vineyards, in the increaſe and fruitfulneſs of which, the chief pleaſure and profit both of themſelves, and others that lived with them in their country, and enjoyed the fruits of their labours, did conſiſt: what reaſon they had to howle (though before ſufficiently declared) yet is farther expreſt in the next verſe, but before that, the reaſon why thoſe before mentioned, *viz.* the husbandmen, are bid *to be aſhamed*, in the remainder of this verſe, namely, *for the wheat, and for*

g *Kimchi.* h *Polygl.* i *Pet. à Fig.* k *Pagn. Tigur. Munſt.*

*the*

*the barly*, &c. the chief grains for mans uſe, and in ordering of which the husbandmans care conſiſts, and on the kindly growth of which his hope and livelyhood depends, being ſo deſtroyed (according to the plain forementioned literal meaning) by the [l] Locuſts, and other noxious creatures above mentioned, (or as others will, by the enemy) that there is no harveſt to be gathered out of the field, but all utterly periſhed, great cauſe is there that they whoſe hope is thereby fruſtrated ſhould be aſhamed and confounded; yet by conſequence all the people of the Land, being by this means deprived of neceſſary ſuſtenance: ſo that it is a deſcription of a great and general calamity, which he mentions that they might all take due notice of it, as an argument of Gods great diſpleaſure provoked againſt them, eſpecially there being added concerning the other fruits, for which the vinedreſſers are alſo bid to howl, what follows in the next verſe; although I know not for what reaſon the LXX. Greek and Printed Arabick here render the words קציר שדה Ketſir Sadeh, *the harveſt of the field by the vintage*, the Greek having θερισμὸς ἐκ ἀγροῦ. the Arabick هلك القطاف من الحقل *the vintage is periſhed out of the field.* Though perhaps the general word *harveſt*, might be extended to the gathering of any fruits, as grapes or other, yet certainly here it appears to be more properly and ſtrictly taken, for the gathering, or reaping the wheat and barly, about which the אכרים *Iccarim*, or husbandmen are peculiarly occupied, and they are therefore particularly bid to be aſhamed for them, *viz.* ὑπὲρ πυροῦ καὶ κριθῆς, as the Greek alſo hath it, for the wheat and the barly; for I ſuppoſe the printed Arabick which follows them, in rendring theſe words, plainly miſtakes them, to the manifeſt marring of the meaning, while he reads اكثر من القمح والشعير *more than the wheat and barly.* The M. S. Arabick renders the whole more perſpicuouſly, and agreeable to the Hebrew علي الحنطة والشعير اذا باد حصاد الصحرا *for the wheat and the barly, ſeeing the harveſt of the field is periſhed*; ſo that thoſe words properly concern the *husbandmen*, or tillers of the ground, the following, the *vinedreſſers* viz. *The Vine is dryed up*, here have we the ſame word that we had twice before, *viz.* הובישׁ *Hobiſh*, which verſe the tenth, is rendred in the text by the notion of drought, *is dryed up*, and in the margin by the notion of *being aſhamed*, and verſe the 11*th*, by the ſignification of *being aſhamed*; and it is here noted by *R. Tanchum*, as alſo by others that it is here capable of the ſame ſignification that it was there. And ſo find we it differently rendred, by ſome, as by ours, in the notion of being *dryed up*; [m] by others, in the other of *being aſhamed.* So the Vulgar Latin, *vinea confuſa eſt, the* [n] *vineyard is confounded*: ſo the M. S. Arab. اجفنة خزيت *the vine is aſhamed*: ſo among modern Interpreters Druſius, *vitem pudet*, for (ſaith he) *ſucco ſuo & fructu ſpoliatæ vites quaſi erubeſcunt, ut homines ſolent cum illis mali aliquid præter opinionem accidit*, the vines deprived of juice and fruit, are ſaid to bluſh or be aſhamed, as men uſe to do when ſome unexpected evil happens to them, or becauſe they fail of what is expected from them; or their being ſaid to be aſhamed, may be underſtood of their [o] cauſing ſhame to their owners, who are fruſtrated of their expectation from them, which ſoever of theſe ſignificatications be taken, either the one of *ſhame* in a metaphorical, or the other *of being dryed up* and withered in a proper ſenſe, the meaning will be the ſame, *viz.* their failing of fruit, or being profitable, which is from their being dryed up, and for that is their ſhame. *And the fig-tree*, אמללה Umlalah *languiſheth*, the ſame verb we had before *v.* 10. and ſo as here by ours rendred. How diverſly it is by others in that place rendred we have ſeen, and may obſerve that as they there rendred it, ſo they do here; ſo do the LXX. the printed Arabick, the Syriac, the Vulgar Latin, and the Chaldee expreſs it by the ſame word in both places, as do likewiſe many among moderne Interpreters, though [p] ſome change the word without much alteration of the ſenſe.

The M. S. Arabick here hath اذقصفت *Encaſaphat* (which may be rendred, is *weakned* or *broken*) and ſo I ſuppoſe ought alſo to have been written in that 10*th* verſe, though there be, by leaving out a letter, in the copy which I uſe, only اذقف *Enkaffa.* As to the meaning of the word I think we may well take *Druſius* his explication. *The juice of the fig-tree being all ſucked out, the tree it ſelf languiſheth, i. e.* debilis ac infirma relicta eſt, nec amplius uſum ſui præbet, *is left weak and feeble, ſo as to yield no farther profit from it ſelf.* So is the vine ſaid to *languiſh*, *Iſai.* 24. 7. and the earth 33. 9. To theſe are ſubjoyned for expreſſion of the evils befalling them, ſeveral other trees, whoſe fruit is not ſo neceſſary for ſuſtenance, [q] yet for both pleaſure and profit to men. As, *the Pomegranate, the Palm-tree alſo, and the Apple-*

l *Druſ. Dan.* m *So the LXX. Chaldee. Syr. printed Arab. and ſeveral modern, Mercer. Pagn.* n *Doway.* o *Petr. à Fig.* Confudit, & pudefecit eos, & eorum ſpes fruſtrata eſt. p *So Pagnin. v.* 10. exciſum eſt oleum. *v.* 12. ficus deſolata eſt. *v.* 12. ficulnea enervata eſt. q *Tarnov.*

*tree, even all the trees of the field are withered.* The deſtruction of theſe is put as a cauſe why the vine-dreſſers ſhould howl, as [f] belonging to their care and inſpection, together with their vines, the chief among them, and the fruits of which were by them gathered and diſpenſed for the uſe of themſelves and all inhabitants of the land. Of theſe all he ſaith יבשו *Tabeſhu*, that they were dryed up, ſcorched, or withered, *viz.* according to the plain meaning by many followed, by the miſchief of the [t] Locuſts and other noxious creatures above named, brought on them. *Abarbinel*, from this expreſſion draws an argument againſt the taking this and other miſchiefs before mentioned, for hurt done by thoſe creatures, becauſe though they devoured the leaves and fruits, yet it is not likely that they could kill the whole trees: but the learned *Bochartus* taxeth him as ignorant of the nature of thoſe peſtilent creatures, and of the miſchief which they are by others obſerved to do; amongſt others in that kind, he cites an Arabick Author *Al-Damiri*, whoſe words (according to his copy) concerning Locuſts are, لعابه سم ناقع للنبات [u] والشجر ولا يقع على شيء منه الا اهلكه *that their ſpittle*, or moiſture, *is a very ſtrong poyſon to plants and trees, and falls not on any of them, but that it deſtroys them*, (in my copy is only لعابه سم ناقع ولا يقع علي شي الا اهلكه *his ſpittle is very ſtrong poyſon, which falls not on any thing, but that it deſtroys it*,) out of *Piſidas* alſo he cites, as affirmed of them, that they make both trees and herbs to fade and wither; and himſelf thinks it plain that what here is ſaid, is ſpoken of ſuch miſchief as is by them done to the fruits of the earth and trees. But whatſoever, or whoſoever be the inſtruments, ſo great is the calamity thereby brought on the whole land, that what cauſe of ſhame and ſorrow is here deſcribed, manifeſtly reacheth not only to the husband-men, and vine-dreſſers, who are named as more immediatly concerned, but to all the inhabitants thereof univerſally, *becauſe* (ſaith he) *joy is withered away from the Sons of men.* The particle כי rendred by ours and [w] others, *becauſe*, is by others rendred, [x] *Imo* yea, *Yea it is withered, &c.* by [y] others, *ſane, certe, ſurely*, by [z] others, *Ideo*, therefore, *&c.* by Munſter, *ut ſcil. areſcat gaudium &c. viz. that joy may wither.* Theſe and like ſignifications the particle being found to have, as one or another of them ſhall be taken, there may be made ſome little nice difference, in connecting theſe words with thoſe that go before, or inferring them from them; but all will concurre in making theſe words a deſcription of the extent of the calamity mentioned, to all ſorts of people in the land in general, and what great cauſe of ſorrowing there is to them: whether we look back only to the words immediatly preceding, wherein the huſband-men and vine-dreſſers are called on, or farther back to *v.* 3. where they are in generall bid to lament, for the evils both before and between that and this, and now again deſcribed, as to the expreſſion, *joy is withered* we have in it the ſame ambiguous word which we had thrice before, *viz.* הובישׁ *Hobbiſh*, and concerning it have the ſame note from R. *Tanchum*, which before, *viz.* that it [a] may be taken in the ſignification of الخزي Chazyio, *ſhame, or being aſhamed*, and ſo to import, الانقطاع والعدم *failing and deprivation*, or elſe of الجفاف *being dryed up*, or *withered*, and accordingly have we variety of rendrings in ſeveral Tranſlations. The antient Latin appears to take it in the former of thoſe two notions, rendring it [b] *confuſum eſt gaudium a filiis hominum*, joy is confounded from the Children of men. The LXX alſo before them take the ſame notion, but with a different conſtruction, rendring ἤχνυαν χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων (whom the printed Arabick following لان بني البشر اخزوا الفرح *becauſe the Children of men have made joy aſhamed*, (or put joy to ſhame) in which their rendring *Mercer* thinks they took *Hobiſh* as paſſively uſed (I ſuppoſe he means, as if the words in Hebrew ſounded, *Joy is put to ſhame of, or by the children of men*, and the Vulgar Latin may be ſo conſtrued alſo: but it is otherwiſe by Expoſitors uſually underſtood, as we ſhall by and by ſeee; only by the way we may take notice of another way which *Lud. Capellus* takes for adjuſting the LXX. with the Hebrew. He ſuppoſeth that for הובישׁ *Hobiſh*, (from יבשׁ *Yebaſh*) in the ſingular number they read הביאו *Hebiſhu*, as [c] from בוש *Boſh*, and in the plural number, and then in the following words מן בני אדם *Men bene Adam*, from the children of men, left out the prepoſition *Men*, from; but the former way of reconciling them ſeems the plainer, as not requiring that groundleſs dif-

f *Ar. Mont. Pet. à Fig.* t *So Jerom here takes it.* u *In him it is printed* النبات *but, I think, ill.* w *Vulg. Lat. Jun. Chald. Syr. MS Arab.* הן *behold, or ſith that.* x *Piſcat. Tarnov.* y *Merc.* z *Grot.*

a *And ſo Kimchi.* b *So the Doway.* c *Although by what we have before ſaid, appears that he might as well have ſaid* Hobishu, *which would be the ſame thing, and leſs change, ſince that is uſed in the ſame ſenſe with* Hebishu.

ferent

ferent reading in the Hebrew which the other doth; in which will be found only a more irregular use of the word הוביש *Hobish*, by giving to it a passive signification, whereas it is by others taken in an intransitive, as by *R. Tanchum* it is observed here to be ذاتي *Dhati* intransitive, nor is it usually looked on as taken by the Vulgar Latin otherwise then so, while that *confusum est* is looked on as signifying the same with *pudet*, or *pudefit*, in Latin, and in *filiis hominum*, rendred, *from the childhen of men*, not, *by the children of men*. The sense that [d] those Expositors, who follow that rendring, give, is to this purpose, that joy by reason of the unusual failure of those good things (as corn and wine and other fruits of the earth) from whence it was wont to arise, and was now expected to arise to them, was as it were ashamed to offer it self to them, or to expect entertainment from them. And to the same purpose are the rendrings of such among either modern or Antient interpreters, as that of the M. S. Arabick ان خزي السرور من بني ادم *seeing joy is ashamed from the sons of men*, who take that notion of the word, and that of Drusius, *Puduit gaudium a filiis hominum*. *Castalio* in that notion also renders it, *fœdata humani generis voluptate*, the pleasure of mankind being laid open to shame, or made shameful, or unseemly, that which was wont to be their joy being now their shame. But most modern interpreters preferring the other notion which ours follow, render it, [e] exaruit, *is dryed up*; their corn, vines, olives, and other fruit trees, their whole harvest being dryed up and withered as is described, well may their [f] joy which was from the flourishing of these, and the enjoyment of them, [g] be said also to be dryed away from them. However the word be taken, as to the proper and literall signification of it; yet as to the meaning of it, both notions will concurre so as to denote a ceasing or failing of such joy, as was formerly found, and might now have been expected, if things had gone on in their ordinary course among them, when God's blessing was upon them and their land; and so it is well given by the Chaldee Paraphrast, פסקת חדותא and so the Syriac Interpreter ܡܛܠ ܕܒܛܠܬ ܚܕܘܬܐ &c. *because joy is ceased* (or) *failed from the Children of men*; and *Jerom* himself, who renders it by the notion of *being confounded*, makes that to be all one in meaning here with *auferri*, to be taken away from.

By that general expression of the *children of men*, is here by [h] some observed to be meant the inhabitants of that country, on which that calamity and cause of sorrow lighted; it may yet well be used as a thing generally spoken; for had the cause been universal, and reached to all mankind on all parts of the earth, the effect would have likewise been universal, to the cutting off of joy from them all. By this *Abarbinel* taking all that should befall them to be from the enemy, thinks to be noted their nations being led into captivity, עזובה ועצובת רוח, *forsaken and* [i] *grieved in Spirit*.

**v. 13.** ***Gird your selves, and lament, ye Priests: howl ye Ministers of the Altar: come, lie all night in Sackcloth, ye Ministers of my God: for the meat-offering, and the drink-offering is withholden from the house of your God.***

However such preceding expressions, though in form hortatory as that verse the 5. v. the 8*th*, and 12*th*, may be understood as not so much exhortations to repentance, [k] as Sarcastical exprobrations for, and declarations of such behaviour and expressions of sorrow which appears or should appear in them, forced thereto by what they did or should suffer, without visible hope of redress, and to awaken them from their great stupidity, yet these words appear plainly to be a serious exhortation thereto, as a remedy against, and means for removing those evils, which did either hang over their heads, or were already fallen on them.

*Gird your selves*,] that is, saith *R. Tanchum*, as [l] others of the Jews, and others also, שקים *with Sackcloth*, or *clothe your selves with Sackcloth*, which word may here be supplied from *v.* 8. חגורה שק *Chegurah sak*, girded with sackcloth, or from what follows in this verse, where it is expressed in לינו בשקים *linu besachim*, lie all night in sackcloth, although some think that without supplying that, the meaning may be well made out, *viz.* [m] *Festinate*, make speed to do what is in the next words expressed, or [n] *parate vos ad planctum*, prepare your selves for lamentation, agreeably enough to that sense in which girding up ones self to set about a thing is often taken, although [o] some think no apposite example of that use of it in this kind can be given. But the most take that way in the first place mentioned as most plain, and some both antient and mo-

d *Mercer* pudet gaudium hominum conspectus hominum. *So Ribera, Menoch. Tirinus, Tarnov.* e *Pagn. Munst. Tig.* f *Ps.* 4. 7. *Is.* 9. 3 16. 10. *& Jer.* 48. 33. g Gaudium metonimicũs pro illis rebus ponitur, ex quibus gaudium capiebatur, *Lively.* h *Pisc.* i *Isa.* 54 6. k *Mercer on v.* 5. l *Aben Ezra. Kimchi.* m *Calvin.* n *Drus.* o *Tarnov.*

dern interpreters do in their translations expreſs the word ſackcloth, as in the Hebrew neceſſarily left to be underſtood. So the Syriac, ܟܗܢܐ ܠܚܕܐ ܚܡܠ *ſacerdotes accingimini ſaccis.* The M.S. Arab. شـــدوا المـــسوح *gird about you Sackcloths.* So Pagnin. *accingite vos ſaccis*; and Munſter *accingimini ſaccis*, that being in thoſe times the uſual habit of mourners and penitents, as in many expreſſions in the Scripture appears: ſo that after his exciting them to this, properly follow words exciting to thoſe acts, *lament and howl*, as they are likewiſe joyned to it, *Jer.* 4. 8. where the word שקים *Sakkim* which is here only underſtood is expreſſed; all of them called for as being both outward expreſſions, and ſigns of inward grief, and withal farther excitements to it, the geſtures of the outward man ſerving to ſtirre up and increaſe the affections of the heart, by which they are firſt produced, and conducing to the humbling thereof, without which theſe outward actions were to no profit. The perſons called on to uſe theſe expreſſions of repentance are the *prieſts*, or in other words to the ſame purpoſe, *the Miniſter of the Altar*, ſuch who waited at the Altar (1 *Cor.* 9. 13.) and there miniſtred about holy things, *viz.* whoſe duty was there to offer up ſacrifice, and perform ſuch ſervices, as by the Law were required to be performed to the Lord, who were the Prieſts, whom likewiſe in the following words he calls *the Miniſters of his God, ye Miniſters of my God*, the God that he, however others forſake, faithfully ſerved; and his God who [p] ſent him with this meſſage to them, or [q] my God with whom I will interceed for you. The LXX. here leave out the affixe *my*. The duty of thoſe named was to [r] offer up ſacrifice both for their own ſins and the ſins of the people, and to intercede for them; they therefore are here called on to lead them the way in the expreſſions of repentance; They, that the people may take example by them, are to *gird themſelves*, to *howl, and lament*; and that they might ſeriouſly, and not ſlightly or perfunctorily do it, the next words call farther on them, *come lye all night in ſackcloth ye Miniſters of my God*: באו *Bou*, come. This verb ſeems by ours, as by others, to be taken as a particle of [s] exhortation, to ſtirre them up to the performance of what they are bid in the next word to do. By others it is properly rendred a verb, *come* or *go in*, *viz.* [t] to the court of the Temple, that there, as in a place proper for it, they may performe it, viz. *there lye all night in ſackcloth*, not ſo much as their putting it of, or ceaſing to mourn, *Kimchi*, *Druſ.* The awfulneſs of the place, by reaſon of Gods more peculiar preſence there promiſed to reſide, could not but adde to the ſerioufneſs of their affections, and their long continuing in that mournful habit, would ſhew that they were indeed ſeriouſly and not ſlightly affected with the ſenſe of their ill deſervings.

What great reaſon there was to them for ſuch intenſe, and ſuch continued acts and expreſſions of penitence, as thoſe terms of *girding themſelves*, *lamenting* and *howling*, and *lying all night in ſackcloth*, call for, the next words declare, *viz.* to be the greatneſs of the calamities which their ſins had brought on them, *for the meat-offering and the drink-offering is withholden from the houſe of your God.* Much the ſame expreſſion have we *v.* 9. only what is here ſaid to be *withholden*, נמנע *Nimna*, is there ſaid הכרת *Hocrat, is cut off*, to the ſame meaning, both denoting the failing thereof, and an affixe in *your God*, here added, which there is not, otherwiſe here needs not any thing for explication of the words to be added to what hath been there ſaid. By calling him, *their God*, he ſeems to mind them of their nearer relation that he taken them into to himſelf, in chooſing them out of all the people, to wait on him at his Altar, and to ſee all things belonging to his worſhip duly performed, and that in ſo doing they might live of his Altar and the things thereon offered. So that the calamity expreſſed in theſe words, *for the meat-offering and drink-offering is withholden from the houſe of your God*, may be well looked on as in eſpecial manner concerning them, and as a cauſe of mourning in particular to them, both out of the zeale that they ought to have had to Gods ſervice, which was by this means hindred, and in regard to their being together deprived of their own ſuſtenance, from that portion which God had alotted to them for doing him ſervice. How theſe offerings came to be withholden from the houſe of their God, is according to the plaineſt way which we have ſeen, by reaſon of the conſumption of thoſe fruits from which they were taken, and the great ſcarcity cauſed by thoſe devouring creatures before mentioned, of which the words may well be looked on as a farther deſcription. But [u] *Abarbinel* in his way, which we have ſeen, looks upon it as a threat of the deſtruction of the Temple the houſe of God, by which all offerings ſhould be together cut off, and ceaſe, which they were to lament, ולא היה זה באמת כי אם בחרבן הבית וביטול העבודה, *and this* (ſaith he) *was not really done, but by the deſtruction of the houſe of God, and the neceſſary ceaſing of his ſervice.*

p *Calv. Tarnov.* q *Mercer. Tarnov.* r *Heb.* 7. 27. ſ *Merc. Druſ.* t *Enter* בית *into the houſe of God*, ſcilicet in atrium Templi, ut ibi Deum invocetis, *Piſc.* u *And ſo Arias Mont. and Downay notes on verſe* 9.

But,

But, as hath already been mentioned on *v.* 9. and is obſerved by *Bochartus*, the words ſeem to note the quite contrary, that what is ſaid was happened or ſhould happen (w the verb of the præter tenſe being taken as in the ſignification of the future, was done or was to be) while the houſe of God, into which theſe offerings for God's ſervice on his Altar were to be brought, was yet ſtanding; and becauſe, by reaſon of the great ſcarcity, and defect of thoſe things as they did conſiſt of, they failed and could not be brought, therefore the Prieſts, whoſe office was to offer them, having nothing now in that kind of meat-offerings and drink-offerings to offer, are called on to offer up x themſelves, and to pour out at his Altar, as a ſacrifice that might be accepted, their own humble Souls and broken contrite hearts, y in prayer, tears, and ſupplications as the only remedy now left them for removing the calamity (of dearth) befallen them, and obtaining again from God a reſtoring of ſuch plenty as might enable them for offering again ſuch oblations in the houſe of God, which now by him, provoked by their ſins, were cut off and withholden from it. And to this remedy are they called on here to betake themſelves, and as in their own private perſons (in theſe words) to performe ſuch duties, and be an example to the flock, ſo alſo by their directions and injunctions to work on the whole congregation, to do the like in the next words.

**v. 14.** ***Sanctify ye a faſt, call a ſollemn Aſſembly, gather the Elders, and all the inhabitants of the Land into the houſe of the Lord your God, and cry unto the Lord.***

*Sanctify ye a faſt, &c.*] קדשו צום *Kaddeſhu Tſum.* So the LXX. ἁγιάσατε νηστείαν, the Syriac ܩܕܫܘ ܨܘܡ: the Printed Arabick, قدسوا الصوم *Kaddeſu Al-ſaum*, the Vulgar Latin, *ſanctificate jejunium*, as ſeveral modern interpreters alſo, which doubtleſs is the literal rendring of the words: as to the meaning the Chaldee renders גזרו *Gezaru*, Decree a faſt: the MS. Arabick, عرو صوم, *prepare a faſt*, as alſo *Rabbi Tanchum* explains it, اعدوا ايامًا للصيام *prepare* (or order) *days for faſting*, and *R. Solomo* הזמינו צום and *Aben Ezra* by another word of the ſame ſignification הכינו *Prepare a faſt*, and *Kimchi* הזמינו העם לתענית *prepare the people for a faſt*, and to the ſame purpoſe among more modern Interpreters, [z] præparate, *prepare*, [a] indicite, *proclaim*, *Druſius* noting it to be an Hebraiſm, viz. *ſanctify*, for *indicite jejunium*, or *præparate jejunium*, *bid a faſt*, or *prepare a faſt*; which is all one as if he ſaid to the Prieſts, *curate ut plebs ad jejunium parata ſit*, take care that the people be prepared for a faſt. So that if in this way the verb be tranſlated, *prepare*, *proclaime*, *or order a faſt*, *dedicate*, or *ſet a part a day or days for a faſt*, it is a good tranſlation, juſtified by the uſe of the word elſewhere in ſcripture; but it ſeems more emphatical to retain the proper notion of *ſanctify*, which as it includes the other, ſo withal ſeems to require how the people, to whom the faſt is injoyned, ought to prepare themſelves for it, and order and behave themſelves in it, *viz.* with more than ordinary ſanctity and holyneſs, not thinking it ſufficient only to abſtain from meat and drink, which is ſufficient to denominate a man to faſt, but withal to abſtain from ſin and wickedneſs, which is required to a holy and religious faſt, ſuch as is the duty and ſign of an humble penitent, and which only is acceptable to God, and ſo profitable to them that exerciſe it, otherwiſe it will be but ſuch as God will not have regard to, like that which he ſpeaks of with lothing Iſai. 58. 5. *Is it ſuch a faſt that I have choſen?* withal declaring how that is which he delighteth in: and Zech. 7. 5. *When ye faſted and mourned did ye at all faſt unto me?* The faſt therefore that the Prieſts were here to proclaime, is a ſanctified faſt, both by themſelves and the people under their charge, by their example, exhortation and inſtructions to be obſerved, and therefore he ſpeaks not only to them as of a thing concerning their particular, but bids them call a ſolemn aſſembly. The ſins were general, the calamity thereby pulled on them general, and they were therefore in general to joyn in the exerciſe of repentance, for obtaining pardon, and averting the judgments by thoſe ſins pulled on them. *Call* (ſaith he) *a ſolemn aſſembly*, in the margin we have, *or day of reſtraint*; ſo elſewhere, where we have the ſame word עצרה *Atſarah* in the original, our interpreters put in the text, as here, *a ſolemn aſſembly*, and in the margin as a different, or rather indifferent rendring, *day of reſtraint*, as *Levit.* 23. 35. עצרת היא *it is a ſolemn aſſembly*, Text. Margin, *day of reſtraint*, ſhewing the meaning to include both, *viz.* a day wherein the people reſtrained from other their ordinary occaſions, were retained together in a publick aſſembly for ſome extraordinary occaſion. The verb עצר *Atſar*, from which this nown cometh, is looked on as chiefly ſignifying to *reſtrain*, to *contain*, to *ſhut up*, to *forbid*, to *retain*, to *hinder*, or to *compel*, whence may be judged of the interpretations given to the noun, which is as by ours in the text, and margin, as we have

w *See Theodoret.* x *Merc.* y *Druſ.* z *Pag.* a *Munſt. Caſt. Jun. Tr.*



ſeen,

ſeen, ſo by others here ſomething differently rendred, though by all perhaps the ſame thing be meant. The Vulgar Latin render it *cœtum*, an aſſembly, and ſo is it by ſeveral of the Jews expounded, and by the Chaldee paraphraſt rendred כנישא *Ceniſha*, and by the Syriac ܟܢܘܫܐ *Cenuſhyo*; So by *R. Solom.* אסיפה *Aſipha*, and to the ſame ſignification by [b] *R. Japhet* קהלה *Kehalah*, a congregation or company (in which ſenſe it is alſo taken *Jer* 9. 2. עצרת בוגדים an aſſembly of treacherous men, [c] ſo called לפי שנעצרים ומתעכבים במקום אסיפתם *becauſe they are detained and ſtayed in the place where they are gathered together*, and in this ſignification is it by ſeveral more modern rendred. Others do otherwiſe render it, ſo as not only to denote an aſſembly of men gathered and remaining together, but withal to intimate the reaſon or occaſion for which they ſo remain, and the manner of their behaviour there. So the M. S. Arabick renders נאדו באלאעתכאף and in much the ſame words *Rab. Tanchum*, نادوا بالاعتكاف لله *proclaim a retention, or ſtaying together for devotion, or waiting on God*; and agreeably *Kimchi* on the place, that the people ſhould be *reſtrained*, ממלאכתם ויאספו לתפלה ולבקשה [d] *from their work, and gathered together for prayer and ſupplication.* Agreeable to theſe have we in Chriſtian interpreters [e] *proclamate ferias*, that is, *diem ceſſationis ab opere*, proclaime a day of ceſſation from work, and *diem interdicti*, which is by our Tranſlators put in the margin, *a day of reſtraint*: all theſe concurre in the ſame meaning, and concurre to make it a ſolemn aſſembly, for ſuch performances as the occaſion required; whether (as in other places for other holy duties) or (as here) to humble themſelves in faſting and repentance, and joynt expreſſions of unfeigned humiliation before God, for averting his heavy judgments from them. The LXX here, as alſo in 2. 15. where the ſame words occurre, ambiguouſly render it κηρύξατε θεραπείαν, which is antiently tranſlated in Latin, *prædicate* [f] *curationem*, proclaim a healing. So *Jerome* underſtands their word of a curing their ſins by repentance, and ſo *Theodoret*. And the Hebrew word עצרה may ſeem capable of that ſignification of healing, as the root עצר *Atſar*, may ſignify to cloſe and bind, [g] *vulnera enim conſtrictione curantur*, in as much as wounds are cured by binding up, and ſo may it be applyed alſo to the cure of the wounds of the Soul; and by the ſignification of binding, is it by the LXX rendred ἄτω, *Jer.* 33. 1. But the Greek word θεραπεία, hath other [h] ſignifications by which others preferre here to render it, as more agreeable to the place, viz. [i] *cultus divinus*, worſhip of God, and likewiſe, *famulatus*, *miniſterium*, ſerving, yielding ſervice, and attending on; in which notion the Printed Arabick taking it, renders (in both places) نادوا باخدمة *proclamate miniſterium*, proclaim ſervice, *viz.* warne them to come together for ſerving God. The other Greek tranſlatours, as appears by the fragments of them left, rendred otherwiſe, as *Symnachus*, σύνοδον, *Synodum*, an Aſſembly; *Aquila*, ἡμέραν συλλογῆς, *a day of gathering together*. *Cyril* ſeems to joyn theſe notions together, expounding it τὴν τῶν θείων θελημάτων ἐκπλήρωσιν, the fulfilling of ſuch things as God wills; in fine all appear to mean the ſame thing, *a day of a ſolemn aſſembly* ſet apart from all other occaſions, for their joyning together in faſting, repentance, ſupplications, and like parts of ſervice and devotion to God: for exciting to which he farther addes, *Gather the elders and all the inhabitants of the land, &c.* זקנים Zekenim, *the Elders*. The ſame word have we above *v.* 2. but there differently rendred from what it is here, *viz.* not the *elders*, but *old men*, by which varying of their language it may ſeeme that they think, that it is taken in the one place in ſomething a different meaning from what it is in the other; and ſo it is by others alſo thought, though in both places they do uſe the ſame word, viz. *ſenes*, old men. The mind of ſeveral others we may take in the words of *Druſius*, *Hic ſenes accipiunt alio ſenſu quam ſupra*, Here they take the word old men in another ſenſe than above, *nam ibi ætatis erat, hic eſt officii nomen*, for there it denoted age, but here office or dignity, *viz.* magiſtrates, or men in place or dignity, men in authority, rulers, councellers, ſuch by whoſe prudence, or authority others are ruled. For it is well known that [k] the word though primarily ſignifying *men of more years*, yet is alſo uſed in that other notion; men of riper age being uſually moſt fit for ſuch employments, and choſen for them. Yet are there others that take the word in the former notion, for ſuch who were ſtriken in years, to warne that the infirmity of their age ſhould not be a pretence to exempt them from the duty enjoyned, they ſhould even lead the way [l] *licet tremebundi & ſuis baculis innixi*, though trembling and leaning on their ſtaves, that ſo, *canorum authoritate juvenes ad pœnitentiam moveant*, by the authority (and example) of their gray hairs they might move the younger people to repentance. *Jerome* ſeems much ſo to take the word, *viz.* for *ſenes quorum ætas vicina mor-*

b *In Aben Ezra.* c *Kimchi. Radic.* d *So Aben. Ezra, that no man ſhould do any work.* e *Caſt. Druſ.* f *And ſo cited by Tertul. and Cyprian.* g *Pet. a Fig.* h *Steph.* Lex. i *Mercer. Druſ.* k *Schindl.* Lex. l *Pet. a Fig.*

*ti,*

*ti, maturæque ſententiæ, magis timorem & cultum Dei ſuſcipit*, old men, whoſe age near unto death, and more ripe in judgment, makes them more apt for the fear and worſhip of God: others giving to the word its greateſt latitude, take in both, as well thoſe who were elder then others in age, as thoſe who had from their office and dignity that title of elders, [m] both of theſe ſome look on as particularly called to thoſe dutys of repentance, old men becauſe their offences were greater; men in place of dignity, becauſe their examples lead others to ſin. If either ſort be left out in the ſtricter uſe of the word in its place, they will be taken in here as obliged to the duty called for, by the following words comprehending them, viz. *and all the inhabitants of the land*, the conjunction, *and*, being by ours (and [n] ſeveral others) ſupplyed, though not in the Hebrew, gives us plainly their mind, that both theſe are of thoſe that are to be called together, *viz.* الشيوخ مع كل جلاس الارض *the elders* (*or old men*) *with all the inhabitants of the land*, as the M. S. Arabick gives it, and ſo both nouns governed of the verb, *Gather*, the nominative, to which then will regularly be the ſame which to the foregoing verbs, viz. *the Prieſts*, and ſo are all orders of men, by which the Jewiſh nation was then diſtinguiſhed, here to joyn, in making up this ſolemn aſſembly, viz, *the Prieſts calling it, the Elders, the common People*, (called the inhabitants of the land, and ſo by *Jeremiah* alſo as diſtinguiſhed from princes and prieſts, the people of the land. *Jer.* 1. 18.) called to it. This is a regular conſtruction, and plain meaning of the words, and moſt generally received, yet they being capable of other conſtructions alſo, they are by others given, who look no farther back for a nominative caſe than to theſe words themſelves, that they may ſound, either; *O ye Elders gather all the inhabitants, &c.* or, *O all ye inhabitants of the land gather the Elders into the houſe of the Lord*: the firſt of theſe is given by *Aben Ezra*, *Gather* אתם זקנים *ye O Elders all the inhabitants of the Land of* Iſrael; and this ſeems *Arias Montanus* to like: the other is obſerved as a reading in ſome copies of the LXX. συναχθητε πρεσβυτεροι παντες οι κατοικουντες την γην. *Gather together the Elders all ye that inhabit the land*; and this among the more modern *Caſtalio* takes, *convocate ſenes o omnes incolæ, &c.* call together the elders, O all ye inhabitants *&c.* Againſt this way *Mercer* cautions, that the noun is *accuſativus non vocativus*, the accuſative not the vocative, ſeeing it was the duty of the *Prieſts*, (not of the people) to call others together (for ſuch duties.) The Syriac goes a different way from all theſe, by taking the verb not in an active but a paſſive ſignification الاجتمعوا &c. *Be ye gathered together ye Elders and all the inhabitants of the land*; Theſe differences in others we may obſerve, but mean while have no reaſon to ſcruple at, or leave, our own tranſlation. According to all, or whatever conſtruction be taken, manifeſt it is, that here is a ſummons, or exhortation to all ſorts and degrees of men amongſt them, to convene and joyn in a ſolemn national aſſembly for deprecating Gods wrath, which by their national ſins they had provoked, and the averting thoſe calamities in which they were all by that means involved. The place where they are to convene is the Temple, called *the houſe of the Lord their God*; He himſelf calleth it his houſe, and an *houſe of prayer for all people*, *Iſa.* 56. 7. It was *Salomons* [o] prayer at his firſt dedication of it, that if there ſhould be in the land, famine, peſtilence, blaſting, mildew, locuſt, or caterpillar, or if their enemy ſhould beſiege them in the land of their cities, whatſoever plague or whatſoever ſickneſs there ſhould be, that then what prayer and ſupplication ſoever ſhould be made by any man, or by all the people knowing the plague of their own hearts, and ſpreading forth their hands towards that houſe, (or in that houſe as they render it, 2 *Chron.* 6. 29.) God would hear *in heaven*, or *from heaven* his dwelling place, and forgive and do, *&c.* and in the [p] next chapter, God tells him that he had heard his prayer, and had hollowed that houſe, which he had built, and put his name there for ever, and that his eyes and his heart ſhould be there perpetually. Thus then ſtanding the caſe now with the people of the Jews, in whoſe land that Temple was, great calamity and famine being by locuſts and caterpillers devouring the fruits of the earth brought on them, (or according to others by the invaſion of enemies) thither are they called on to have recourſe, there ſolemnly to aſſemble themſelves, not contenting themſelves with ſingle devotions in their private cloſets. The occaſion did require both their meeting all ſorts of them together, by mutual examples to ſtir up the affections of one another, and their meeting in that place, which could not, being, as it is ſtiled, *the houſe of their God*, but ſtrike into their hearts aw and reverence, as ſuggeſting to them that God was there preſent; and that therefore what they did there they ſhould do, as in his preſence, with ſincerity, and in ſuch heedful manner as ſhould be approved in his ſight, and regarded by him the ſearcher of their hearts, and overſeer of all their intentions. To ſtir them up to hearken to this exhortation, and encourage them in it, may be obſerv-

m *So Calv. Tarnov.* n *Tig. Munſt. Jun. Trem.* o 1 *Kings.* 8. 37. *&c.* p *Ibid. c.* 9. 3.

ed an [q] emphaſis in the pronoun here affixed to the name of God, viz. *your God*, which ſeems to give aſſurance that God will be ready to meet them, and yet to acknowledge them for his, and be there found of them, if they ſhall in right manner, and with hearts rightly prepared ſeek him, for which behaviour the next word calles upon them and directs them; *and cry unto the Lord*, put up with ardent deſires and greateſt expreſſions of inward affection, your prayers unto God. To fit them duly for this duty, are the former injunctions of putting on ſackcloth, faſting, and aſſembling in the houſe of God directed; without this they little avail, for the right ordering of this they conduce, which when by men with truly humbled hearts, and joynt affections put up to God, are prevalent with him for removing publick calamities. And ſuch prayer doth the word זעקו Zaaku, *cry*, here call for, though the word otherwiſe ſignify the lifting up the voice, yet it is manifeſt that here (as elſewhere in ſcripture) *it denotes and requires* the ardent affection of the heart affecting and moving the tongue and lips for ſuch expreſſion of it in prayer to God: that for which they are to cry to him, is that he would remove from them that heavy judgment in the former verſes, as alſo in what follows, mentioned and deſcribed. All this (ſaith *Kimchi*) doth the Prophet bid them to do when the Locuſts are come upon them, or elſe that they might by repentance return to God before the coming of them, that ſo God in his mercy might reverſe the decree. They that underſtand the evil to be from the invaſion of enemies, muſt look on the praying likewiſe directed againſt them. To the Lord are they to cry, who being provoked by their ſins, had threatned to them or ſent on them thoſe judgments, and who alone could remove them. What great reaſon they had to betake themſelves to this remedy, as it is evident from what hath been already ſpoken by the Prophet, ſo will farther appear by what he addes concerning the terribleneſs of thoſe judgments in what follows.

**v. 15.** ***Alas for the day: for the day of the Lord is at hand, and as a deſtruction from the Almighty ſhall it come.***

The connecting of theſe words with the former is inſerted or ſupplyed by ſome at the end of the foregoing verſe, or begining of this, *ſaying*, or *and ſay*, as follows, *viz.* אהה *Ahah*, Alas, &c. ſo the Syriac verſion, ואמרו the MS. Arabick likewiſe وقولوا *and ſay*; *Kimchi* alſo אמרו אהה *ſay, Alaſs*, as if it were a form by the Prophet dictated to them, what they ſhould cry or ſay. So *Jerome* takes it for the voice *ſacerdotum & populi ad Deum clamantis*, of the Prieſts and people aſſembled crying unto God; ſo ſome more [r] modern, ſupplying therefore, *dicentes*, or *dicendo*, ſaying. But others think that ſupply not to have place, and that the Prophet [s] ſpeaks here in his own perſon, in pathetick language lamenting the ſad condition of the impenitent people, and deſcribing the terribleneſs of the judgment that he is ſpeaking of: whichſoever of theſe ways it be taken, the literal meaning of the words will be the ſame, *Ahah*; the Hebrew word [t] אהה *ahah*, appears both by the uſe of it here and elſewhere to be a particle of exclamation through [u] grief or fear, or both together, היא קריאה כך על הצער ועל הרעה *It is* (ſaith *Kimchi*) *a crying out ſo by reaſon of anguiſh or ſollicitude*; and therefore is by interpreters rendred in their ſeveral languages in ſuch words, as expreſs ſuch paſſion, [w] as, *Eheu, Heu, Hui, Hei, Ah, Ahah, O!* The LXX. οἴμοι, woe me! but it ſeems, not thinking one ſingle word ſufficient to expreſs the greatneſs of the paſſion, with which here the ſpeaker ſeems affected, beſides their adding ἐκτενῶς, *vehemently*, after the preceding word *cry*, do [x] thrice repeat the particle, οἴμοι, οἴμοι, οἴμοι, as likewiſe the Printed Arabick الويل لي الويل لي الويل لي *woe is me! woe is me! woe is me!* and that perhaps may be the reaſon why the Vulgar Latin here, as in other places, trebling the letter *a*, reads, *a, a, a*, if they be ſo read diſtinctly as three letters; ſo that to pick out thence any other myſtery, [y] as ſome do, will but lend to vain conjectures: but [z] ſome then think all theſe ought to be read together as one protracted Syllable, or [a] that it came by an error in the ſcribe, who ſhould have wrote *aha*. The Syriac tranſlator likewiſe twice repeats, ܐܘܗ ܐܘܗ *uh, uh*, which *uh*, is a particle, استغاثة اي الله of crying out for help to God; and in that ſenſe appears the Author of the MS. Arab. to take the Hebrew to be, rendring الغوث اي الله من جهة هذا اليوم I cry to God for help in regard to (or againſt)

q *Oecolamp. Merc. Tarnov.* r *Jun. Tr. and ſee Mercer, Oecolamp.* &c. s *Pet. a Fig. Piſc. and ſee Mercer.* t *Written alſo ſometimes without the letter* א *at the beginning.* הה u هو الانين *it is an expreſſion of grief Abu Walid.* דבר פחד *of fear, ſaith Abenezra.* w 1. *Jun. Tr.* 2. *Druſ.* 3. *Calv.* 4. *Mercer, Gualter.* 5. *Oecol.* 6. *Pag.* 7. *Tig. Munſt.* x *Although in ſome Editions it is not at all mentioned, but only put* ἐκτενῶς, *which Kircher therefore puts for the ſignification of the word.* y *Jerom.* quia offenderant Trinitatem. z *Ribera.* Modo ut unicam dictionem proferamus. a *Pet. a Fig. Ribera. although it be alſo ſo put elſewhere as Jer.* 1. 8.

this

this day, and so the Chaldee paraphrast, though here he renders it ו *vae*, yet in some other places renders it as a particle of deprecating or beseeching קבל בעותי ״ אלהים *Receive my supplication O Lord God*, as *Jer.* 1. 6. & 4. 10. -- 14. 13. -- 32. 17. *Ezek.* 4. 14. 9. 8. -- 11 13. -- 20. 49. (the Greek also *Jos.* 7. 7. render it Νῦμαι, *I pray*) That, by reason of which, or against which this lamentation is made, and he so dolefully cryeth out, or implores help from God, is, by no other name or indication, than *the day*, a single day, by what it brings with it known and distinguished from others, *viz.* by the grievousness and calamitousness of it; *Munster* therefore in his translation inserts beyond the simple letter of the Hebrew, *O calamitatem diei illius*! O the calamity of that day, and *Mercer*, *Hei quales dies*! O, what a day is it! In the next words he calls it, *the day of the Lord*; that great name added to any word by way of Epithete, usually betok neth some great or extraordinary thing denoted by it. Here it seems to denote such a day, or such time as should be signal and notorious for some such extraordinary judgment, as God would execute on the people for their ill deserts. The word day it self, is [d] observed to be sometimes put for judgment, (as by the Apostle *mans day* is taken to be put for *mans judgment*, and so by ours translated 1 *Cor.* 4. 3.) *viz.* because judgment is denounced on a set day appointed for it; so that the meaning will be, *the day of the judgment of the Lord.* Gods judgments may appear by what goeth before, and what we have *v.* 25. to have been in no small measure upon them. So that by this *day of the Lord*, may seeme to be meant a day of [e] greater evils yet threatned to be sent by God upon them, except by speedy repentance averted. By whom these judgments shall be executed upon them, and the coming of which is called, *that day*, is not expressed, they having been above named, *v.* 4. *viz.* the palmerworme, locust, canker-worm, and caterpiller, noxious devouring creatures, such as bring a famine to the land with them. Those we saw by diverse literally taken (which seems the plainest way) for such animals: by others figuratively to denote such enemies as should invade the land, and lay all things waste, as they use to do. Such difference is here likewise betwixt Expositors; by those who literally understand it of these creatures, *that day*, is here taken for the time wherein God sent or should send them in such multitudes, as had not elsewhere been heard of, to devour the fruits of the earth, and cause an extraordinary grievous famine. So here *Drusius* expounds it, *dies quo locustæ venient*, the day of the coming of the locusts, called *the day of the Lord*, because therein God did by that means execute his judgment on the Jews, and punish them for their sins. So the Learned *Bochartus* also takes that to be called *dies Domini*, the day of the Lord, that in which he should sit as a judge, *ut in Judæos animadvertat, locustarum agmine in eos immisso*, to punish the Jews by sending a multitude of Locusts on them. Others look upon it as ambiguous whether really meant of those destructive creatures, or figuratively of enemies compared to them: So Cyril, "he calls that "*the day of the Lord* in which his wrath was "to be executed, either by Locusts sent on "them, which should devour the fruits of "the earth, and put them in fear of famine, "yea of death it self, or else by the Babyloni-"ans, who should lay all things to wast among "them, &c. [f] Some take both in, as if the one were a forerunner of the other, as if the Prophet did here declare the decree of God, *de venturis Locustis & Chaldæis omnia vastaturis*, concerning the Locusts that should come, and the Chaldeeans that should utterly destroy all things. But others, without respect to Locusts, and those other creatures properly meant, understand it of the enemies, the Chaldeans only: and for this way *Abarbinel* is positive; and therefore by the day of the Lord would have to be pointed out the ninth day of the month, *Ab*, (a month, as he [g] observes signally fatal to the Jews) on which the Temple was destroyed, and so is to them a perpetual day of sorrow and lamentation, and crying out to God in memory thereof. But I see no reason why we should forsake the first plain exposition: according to that, though they had already suffered evil things before spoken of, yet there appears yet a more grievous famine to be expected by them, if not by speedy repentance prevented. That this pathetical exclamation is to awaken them, and excite them to such repentance, is manifest; and that it might have due impressions on them for that end, here are two reasons given; first, from the nearness of the day, secondly, from the terrour and unavoidableness of it by any other means. First, *for the day of the Lord is at hand*, suddenly like to come, speed therefore must be made in using such means as shall prevent it; no time for delay in this case, for when it is come, there will be no avoiding, no resisting it; *for as destruction from the Almighty will it come*, with irresistible force; prevented it may be by speedy repentance before it come, but when it is come not possibly be resisted by any strength of man, being *from the Almighty.*

c Diem mœstum calamitosum lugubrem & miseriarum plenam diem, *Ar. Mont, Woe to men in that day, so Pet. a Fig. takes it to import*, Væ hominibus in illo die. d *Druf. Bochart.* e *Lively.* f *Pet. a Fig.* g *As here, so more at large on Jer.* 2. 24. *and Hos.* 5. 7. *whence he reckons up several evil things that happened to them on that day.*

The

The very ſame expreſſion have we, Iſai. 13. 6. *Howle ye for the day of the Lord is at hand, it ſhall come as a deſtruction from the Almighty.* The words here in the Hebrew are, וכשד משדי יבוא *Uceſhod miſhaddai yabu*, to which I look on our Engliſh tranſlation exactly agreeing; but it will not be amiſs to ſee what others alſo ſay concerning the words, and the expoſition of them, or any part of them. As to the particle כ *ce*, in *Uceſhod*, which is tranſlated, *as*, the Author of the MS. Arab. verſion (though he himſelf render it مثل *as*, leaving out the conjunction ו *u*, before it, yet notes that it is by others ſaid to be زايدة **redundant*, and the meaning to be only שד ſhod, *deſtruction ſhall come from Shaddai*; and the Syriac verſion omits it, rendring it, *and ſpoiling ſhall come from God.* *Abarbinel* though not looking on it as redundant, yet thinks it not to be taken as others take it, for a particle of compariſon or likeneſs, but a particle denoting [h] time (כף הזמן) as it is ſometimes uſed, and ſo that the words ſhould ſound, *for the day of the Lord is at hand*, to take his vengeance; and when deſtruction ſhall be from the Almighty, it ſhall come in that day, as a day ſet and appointed for evil to them. This way he ſeemes to take as agreeable to his expounding that day, particularly of the ninth day of *Ab*, which we mentioned: but it will not ſo well agree with that way which we with others take, according to which that particle, *as*, will not want its due emphaſis, importing that theſe evils in that day to come were not by chance, nor things of ordinary courſe, nor from any ordinary power, which could not be reſiſted; but ſuch heavy things as were decreed to be inflicted, and ſhould be ſuddenly, when they expected not, be inflicted on them by an irreſiſtible power, againſt which they ſhould not be able to ſtand out, as ſuch things which are determined and executed by God uſe to be.

As for the words שד *ſhod*, deſtruction, and שדי Shaddai, *the Almighty*, there is that alluſion and agreement in letters between them, as may argue between them affinity in the root, though difference in the ſignification. The word שד *ſhod*, is from the root שדד *ſhadad*, *to deſtroy*, and properly ſignifies as it is rendred, *deſtruction*. The word שדי *Shaddai*, by which God is here called, being from the ſame root, may ſeem properly alſo to ſignify *a deſtroyer*. And therefore though by ſeveral of the Jews, as *Abu Walid*, *Aben Ezra*, and *Kimchi*, as it is a name of God whereby he called himſelf (*Gen.* 17. 1. *Exod.* 6. 3.) and is called in Scripture, it be referred to this root as regularly deduced from it, yet doth [i] *Abarbinel* except againſt this derivation of it from a word, which ſeems to import violence and injuriouſneſs, and doing hurt, or oppreſſing, which cannot be attributed to God. How ſhould the Scripture call or deſcribe the glorious God, בתואר מנונה אשר כזה *by an epithete, or name of ſo ill a ſignification as this?* Nor doth it ſatisfy him that by others it is from the ſame root rendred מנצח *Menatſeach, Victor, or Conquerour*, God not waging war with any creature, nor any creature with him; the attributes of, *Potent*, *Ruler*, *Guide*, *Governor*, are attributes more convenient to be appropriated to him, and not either *ſhoded* or *Menatſeach*, and therefore he preferres to have ſome other derivation aſſigned for the word in this uſe, and in that kind he ſeems to like of the opinion of *R. Saadiah* [k] who would have the word to import מי שאמר לעולם די *he that ſaid to the world, enough*, or *ſufficient*; which though *Aben Ezra* ſeems to ſay he underſtands not the meaning of, yet he looks on, as denoting that he at his good will and pleaſure, by which, and not by any neceſſity, he created all things, ſet bounds and meaſures to them, which they ſhould neither exceed, nor come ſhort of, ſaying, when they came to that proportion, *It is enough* (here ſtop, go no farther.) He alſo approves of what others ſay that it ſignifies, *which is ſufficient*, viz. *Allſufficient to and in himſelf*, having his being of himſelf, and never receiving it from any other, as he with ſome interprets it, or as others, *he that is ſufficient for performing all things*, or, *who hath* [l] *in him what is ſufficient for all creatures*, or is ſufficient for ſupplying all their defects. This derivation from, די ſufficient, with the letter *ſhin* added to it, *Maimonides* ſeems to preferre (*Moreh*, p. 1. c. 63.) the ſame appears the Author of the MS. Arabick to take, rendring מתל אל [m] נאהב מן אלכאפי *as ſpoile from the ſufficient*, or *allſufficient*; others he thinks not ſo convenient, it ſeems, to mention, though from others we meet with them, as namely, that this name ſhould be derived from שד *ſhad*, a breaſt or dugge (and שדים ſhadaim *the dugges*,) as if he did from his plenty, as it were from breaſts and duggs, fill with good and nouriſh all things; again from others that it is from שרא *Shada*, (in Chaldee anſwerable to אשד *Aſhad* in Hebrew) to pour forth; as if it denoted the plentiful effuſion of good on all his creatures, and ſupplying them with all things neceſſary for them. But ſure among all theſe (though for meaning they are good, and much concurre in one) there ſeems none

* *As he takes it to be Joſ.* 7. 5. *in* כשלשים h *And ſo Ar. Montanus.* i *On Ex.* 6. 3. *and ſee Buxtorf* de nomin. Dei. k *Which is alſo ſaid by ſome before him in the Talmud. Buxt.* l *R. Sal. Gen.* 17. 1. m *I ſuppoſe it ought to be* אלנהב *as it is in him, If.* 13. 6. *for as here written it ſignifies* a ſpoiler.

ſo

ſo regular as the firſt mentioned referring it to שדד *Shadad*, and therefore we ſee that it is by ſeveral of as good authority as any among the Jews to it referred, and *Abarbinels* exceptions againſt it ſeeme not to go on any good grounds; they are (as we ſaid) founded on this, that that root imports and implies only deſtructive violence, and ſomething of injuriouſneſs, and that the word would ſignify if thence taken גזלן מעול וחומץ *a robber perverſe or injurious, an oppreſſour*; things not fit to be ſpoken of God. But he is ſingular in his opinion of reſtraining the word to this harſh ſignification, going therein contrary to the authority of ſeveral others who referre it to this root, and to the reaſon by which they are led. They take it to ſound, [o] عزيز جليل *potent, great*, [p] תקיף מנצח *potent, conquering, overruling*, (not as if this word, as he alſo would have it, did ſignify only a *conquerour in battle*, but *one who overrules and keeps under*,) and מתגבר *Mithgabber*, prevalent, [q] אלקהאר predominant, (as one of them render it) in Arabick. Their reaſon for ſo rendring it ſeems to be taken from the uſe of it in the Arabick tongue, in which that root شد *Shaddah* hath the notion of being ſtrong, firm, (not of waſting or deſtroying as in Hebrew it hath) whence اشد *Aſhaddo*, ſignifies the *ſtrength*, or *ſtrongeſt part of a mans age*, & شديد *Shadid* (anſwering to שדי in Hebrew) *ſtrong, firm*, which I find alſo put among the attributes of God by an [r] Eaſtern writer; and in Syriac rendred by اصعا; and in [s] Arabick made ſynonymous to عزيز *powerful*. Hence have we grounds to think that heretofore, when the Hebrew tongue was in common uſe in its latitude, שדד was uſed not only in the notion of waſting and deſtroying, but of being ſtrong, firme, potent, as now in the Arabick it is; yea that that might be the primary notion, *viz.* of having power, and ſtrength in general, which ſtrength the being able to deſtroy ſeems alſo to require, and ſo came to be uſed in that notion, though it were not only to be limited to it, and may therefore, when attributed to God, ſo be underſtood as to denote in him all power, ſuch whereby he was able to make all things, and is alſo able to deſtroy them. And if it be ſpoken of any other but God, then will it alſo denote ſome in whome is great and not eaſily reſiſtible power. This I mention becauſe there are ſome who looking on this as the ſignification of this word *viz.* חוק *ſtrong, and powerful, or mighty*, do not yet take it to be reſtrained, as ours and moſt others do, to the Almighty, to God, but to be an Epithete, that may be attributed to any other of great power. So one of great note among the Jews cited both by *Aben Ezra* and *Kimchi* by the name of הנגיד Hannagid (*Prince*) ſaith that [t] במקום הזה אינו שם הנכבר *is not the name of the glorious God, but* תואר *an adjective common to others alſo*, and ſo denotes an irreſiſtible deſtruction brought on them by ſome of great power, from which is no eſcaping: and of this *Aben Ezra* ſaith that יפה אבר *he ſpeaks well in it*: among the Latines alſo *Ruffinus* ſo takes it, explaining it of ſuch a deſtruction, *quam potentiſſimus quiſque ultor inveheret*, as any the moſt powerful taker of vengeance could bring on them. But whatever good meaning this way may give, the moſt emphatical ſeems that which is given by taking the word to be as ours and moſt others take it, an attribute or name of God, denoting his almightyneſs, and irreſiſtible power, and ſo giving to looke on deſtruction by him ſent or brought on them, as ſuch as will certainly have its effect, and cannot be poſſibly reſiſted or eſcaped. To avoid all ambiguity in the word whereby it might ſeem ſpoken of any other, the Chaldee couples with it the name יהוה (*Jehovah*) and the Syriack renders it ſimply by the name of God, ܡܚܒܠܐ ܡܢ ܩܕܡ ܐܠܗܐ *and ſpoiling ſhall come from God*. All theſe that we have yet had to deale with manifeſtly read it שדי *Shaddai*, but the LXX give ſuch an interpretation as makes ſome think that they did not ſo read, rendring ὡς παλαιπωρία ἐκ παλαιπωρίας ἥξει, *ſhall come as miſery from miſery*, (as the printed Arabick alſo following them, كمثل شقوة من شقوة جاتي) which makes *Capellus* conjecture that they readd in the ſecond place alſo not as others שדי *Shaddai*, but only שד *Shod*, as in the firſt word, without the letter י *yod*, and ſo took both in the ſame ſignification. But it is obſervable that whereas the ſame words do occurre in the Hebrew, *Iſai* 13. 6. *Ceſhod Miſshaddai Yabo*, they do there render them in a very different manner, and more conſonant to others, καὶ συντριβὴ παρὰ τοῦ θεοῦ ἥξει (as likewiſe والانكسار جاتى من قبل الله) *and contrition ſhall come from God*, which ſeems an argument that theſe two books, or propheſies were not tranſlated by the ſame perſons. What ever the occaſion was that moved them to do as they did, we need not be ſollicitous, having the true reading by all others agreed on.

o *Abu. Walid.* p *Aben Ezra. Ex.* 6. 3. *and Kimchi in Radic.* q *So R. Samuel cited by Ab. Ezra.* r *Gloſſary Arab. and Syriac MS. and printed.* s *In the printed copy.* t *See in Tarnov. out of Mahana*, vaſtitas à potente non ab omnipotente, quia non loquitur de Deo, ſed viro potenti, cujus vaſtationi nemo reſiſtat, *which he laſtly rejects.*

v. 16. *Is not the meat cut off before your eyes, yea, joy and gladneſs from the houſe of our God?*

Having told them that the day of the Lord was at hand, and threatned them with the terrour of it, that they might not yet through their ſtupidity and ſenſeleſſneſs put it farre from them, and deferre their repentance, the only means by which it, and the farther ill conſequences thereof, might be removed; he proceeds to ſet the plague as already begun before them, and to deſcribe the nature and condition thereof to be ſuch, as already ought ſeriouſly to affect them, and threatned yet worſe things to come. Let them but open their eyes and they cannot but perceive it. How is it already with them? *Is not the meat cut off before your eyes? yea, &c.* The words ſo put interrogatively do more earneſtly and evidently affirm and aſſure the truth of the thing ſpoken, ſo that we cannot but look on the particle הלא *halo, nunquid, non*, or *nonne*, or *an non? what is not?* as having its due emphaſis: yet is it by the LXX here left out, and the words ſimply rendred as affirmative: κατέναντι τῶν ὀφθαλμῶν ὑμῶν βρώματα ἐξωλοθρεύθη, *before your eyes meats are perished*, and ſo by the Author of the printed Arabick verſion, to the loſs of that emphaſis. In the Syriac that that may not be, but the force of it ſhewed, it is changed into a demonſtrative, ho, *behold before your eyes meats are ceaſed*. There ſeem, according as the words are by ours diſtinguiſhed, two things here affirmed; their being deprived of that ordinary food that they ſhould live upon in their own houſes, and of ſuch things as they ſhould offer up to God in his houſe; both which the earth with its fruits was wont to ſupply them with, and of which one depended upon the other, the latter on the former. For diſtinguiſhing theſe two, in our tranſlation the particle, *yea*, is ſupplyed, being not mentioned in the Hebrew, which makes ſome ſo to render as if by both expreſſions were meant but the ſame thing, *viz.* by *meat* in the firſt place no other than the offerings, expreſſed by *joy and gladneſs of God's houſe*, with which they were accompanied in the ſecond. So the MS. Arabick, אלים הדי אעיננא אנקטע אלקרבן מן בית אלאהנא מע אלפרח ואלטרב *is not before our eyes cut off the offering from the houſe of our God, with joy and gladneſs?* and that his meaning may be underſtood he inſerts a note, that he calls the offering אכל *Ocel, meat*, becauſe it is מאכול אלנאר *that which is eaten* (or devoured) *of the fire*. To much the ſame purpoſe are the words of the Vulgar Latin, *nunquid non coram oculis veſtris alimenta perierunt de domo Dei noſtri, lætitia & exultatio?* which the *Doway* tranſlation renders; *why, are not the victuals perished before your eyes, joy and exultation out of the houſe of our God*, by ſeveral expoſitors interpreted, while by *victuals, &c.* they underſtand thoſe [u] ſacrifices brought to the houſe of the Lord, from which the Prieſts had their maintenance, from which was wont to be mutual joy, *tam offerentium quam ſacerdotum*, both of thoſe that brought them, and of the Prieſts; yet are they by others ſo underſtood, as of different things, viz. *meat*, more generally of all things [w] *quæ ad victum neceſſaria fuerunt*, which were neceſſary for their food and ſuſtenance, and by the other words, *joy and gladneſs*, quæ ad lætitiam & feſtorum celebritatem, *thoſe which pertained to mirth and the celebrity of their feſtivals*. So that [x] as one expreſſeth the ſame meaning, it is by the words declared, that God had apparently cut off from them not only thoſe things, *ex quibus vivamus*, by which we (the Prophet taking in his own perſon with them) *may live*, but alſo *quæ ſibi a nobis offerri juſſit ex terræ fructibus, ut cum eo lætaremur*, thoſe things which he commanded by us to be brought to him of the fruits of the earth, that we might rejoyce with him. To the ſame purpoſe doth *Cyril* make the Greek of the LXX. to ſound, *viz.* that by the firſt, (*viz.* the *meat*) are to be underſtood the fruits of the earth now ripe, the corn now calling for the reaper, and the grapes fully ripe for the treader, which now before their eyes, and ſeeming to be at hand for their enjoyment, being by ſuddain invaſion of the Locuſts devoured, he ſaith *their meat was cut off from before their eyes*, taken as it were out of their mouths, when they were juſt ready, when they were ready to eat it: and then by *joy and gladneſs*, which he ſaith were *cut off out of the houſe of their God*, thoſe offerings (or ſacrifices) which they offered with rejoycing, out of the great plenty which their fields afforded, as χαριστήρια, offerings of thanksgiving to him, for his bounty to them. So among the Jews, *David Kimchi* in very like manner diſtinguiſheth the words, and explains them as that by the firſt clauſe, *Is not the meat cut off before our eyes?* is meant, that when the fruits of the earth appeared now ripe, the Locuſts came up before their eyes, and cut them off, and by the ſecond, that after the meat was cut off, joy and gladneſs were alſo cut off from the houſe of their God, becauſe they brought their offerings, according to what was appointed, at the time of harveſt, and then rejoyced, great being the joy of harveſt according to what is

u *So Kimchi.* w *Ar. Mont.* x *Tarnov.*

ſaid,

ſaid, *according to the joy in harveſt* Iſai. 9. 3. *Aben Ezra* for diſtinguiſhing the clauſes or members of this verſe, looks upon the words הלא נכרת *is not there cut off*, as to belong to both the former and the latter words, and to be before them repeated, *Is not joy and gladneſs cut off from the houſe of our God*? In which way [y] ſome others alſo follow him, and it appears to have been the meaning of the Chaldee paraphraſt, who therefore gives two words of the like ſignification, one concluding the firſt clauſe, the other beginning the ſecond, rendring the firſt הלא עור (אנחנא חזן עבורא סף *hath not, even we ſeeing the corn failed*, and the ſecond פסק מבית מקדשא דאלהנא חדוא וביע *Is not* (for that is neceſſarily underſtood) *ceaſed from the ſanctuary of our God, joy and gladneſs*? *R. Tanchum* ſeems to doubt how the words muſt be diſtinguiſhed, and which of the two ways is to be taken; ſomething he ſuppoſeth neceſſarily to be underſtood and ſupplyed, and that to be the conjunction, *and*, but then looks on it as ambiguous to what word that ſhould be joyned, whether שמחה *joy*, ſo as that the words ſhould ſound, *Is not the meat cut off before our eyes from the houſe of our God, and joy and gladneſs*? (which way the Syriac takes, rendring, *and behold before our eyes are ceaſed meats from the houſe of our God* ܘܚܕܘܬܐ *and joy and exultation*?) or elſe with the word בית אלהינו *the houſe of our God*, ſo as to ſound, *Is not the meat cut off before our eyes, and from the houſe of our God joy and gladneſs*? which is that which our Engliſh follow, and more exactly the Geneva, which hath not, *yea*, but, *and joy and gladneſs from the houſe of our God.* The difference betwixt theſe is, that in the one by *meat*, is underſtood peculiarly ſuch offerings as were brought with rejoycing to the Temple, but in the other by meat, more generally what they all of them had any where to live on: and then by joy and gladneſs, ſuch things diſtinctly as were brought into the Temple for offerings to God, and ſeeved for the maintenance of the Prieſts: which of theſe ways be taken it will be much to the ſame purpoſe, as to the meaning of the words, which are a neceſſary declaration of great ſcarcity. If the fruits of the earth had not failed, neither would they have failed of proviſions for themſelves, neither would have ceaſed that joy, with which thoſe offerings by God required to be brought to his Temple were to be eaten, according to his command *Deut.* 12. 7. and 16. 11. both of theſe failings are from the ſame cauſe, and one inferres the other, the ceaſing of that joy, a failing of that from which it ſhould have aroſe. So that this expreſſion may we look on as agreeing with what is ſaid above *v.* 9. *&c. The meat offering and the drink offering is cut off from the houſe of the Lord*; v. 7. *withholden from the houſe of the Lord, of your God*, v. 13. *Aben Ezra* looks on it as more particularly denoting the defect of wine, which is ſaid to cheer (or make glad) both God and man. *Jud.* 9. 13. But that expreſſion, ſeems no proof why this here ſhould be underſtood only of ſuch joy as proceeds only from the wine offerings as we before ſaw from *Kimchi* (eſpecially thoſe at harveſt) being ſuch as were to be accompanied with joy, and God himſelf accepting of them might be ſaid to [z] delight in them, as things of a ſweet [a] ſavour to him, according to the uſual expreſſion of Scripture. By what means theſe things, both the *meat*, and the *joy* and *gladneſs* mentioned, are (or [b] ſhall be farther) cut off, is not by all agreed: the ſame difference which we before obſerved is between them, [c] many thinking this to be done by the enemy, and the deſtruction by them brought on the land. [d] Others by the Locuſts and ſuch other noxious creatures before named. [e] Some look upon the matter ſo doubtful as to ſay, *dum Locuſta vel hoſtis, while either the Locuſt or the Enemy, bereaves us of thoſe fruits of which we hoped even now to have received a plentiful crop*; and [f] there is who aſcribes it to the Locuſts, as the plaineſt, of which [g] one takes theſe words to be probable proofe, *hic locus facere videtur pro illis qui veras locuſtas veniſſe intelligunt*; This place ſeems to make for them who underſtand what is ſaid of the coming of true (or real) locuſts upon them. And the learned *Bochartus* argues from it againſt *Abarbinel*, who looks on the calamities deſcribed as brought upon them by, or after the deſtruction of the Temple by the Chaldees, to prove that it manifeſtly deſcribes ſuch evils as befel them while the Temple was yet ſtanding, to which they had not now their wonted offerings to carry, being by the Locuſts deprived of them, to which that it will be agreeable to adde the unſeaſonable drouth of the weather, the next words make manifeſt.

**v. 17. *The ſeed (or as in the margin, grains) is (or are) rotten under their clods, the garners are laid deſolate, the barnes are broken down; for the corn is withered.***

According to this rendring, which I ſuppoſe to be the moſt convenient of any given, and

y *Tigur. Pet. a Fig.* z *Mercer.* a *Lev.* 23. 13. b *So ſome take it in the future tenſe.* c *Abarb. A. Mont. Ribera.* d *Jerome. Cyril. Kimchi.* e *Mercer.* f *Sanct.* g *Pet. a Fig.*

ſhall after endeavour to ſhew, this which is ſaid, is an heightning in the deſcription of the calamity that he ſpeaks of, in that not only ſuch fruits of the earth which were already grown up, and they had hoped to enjoy, were, as it were, taken out of their mouths for the preſent, but that there [h] was no appearance or expectation of any better condition for the future: that ſeed which ſhould have grown up to them into an harveſt for the next year, being grown rotten and withered under the clods in the earth, and nothing likely to ſpring from it: ſo that by reaſon of what they already ſaw and felt, the villages were become deſolate, their garners, and barnes neglected, broken down, or ſuffered to fall, ſeeming to be of no uſe to them, as neither having, nor being likely to have any thing to put in them. This rendring and interpretation that we may juſtify againſt others, that are very different from it, it will be neceſſary to go over particularly the words, and adjuſt the ſignification of them: which that we may make way to, it will be convenient in the firſt place, to ſet before the readers eyes thoſe rendrings, which we ſay are ſo different from what ours chooſe to follow, eſpecially ſuch as by their antiquity and authority ſeem to challenge reſpect, as,

1. That of the Chaldee paraphraſt, who renders the former part of the verſe, אחמסיו גרבי חמר תחות מנופתהן [i] by the Latin tranſlation in the Polyglot Bibles put, *computruerunt* [k] *dolia vini ſub operculis ſuis*, the wine veſſels are grown rotten under their coverings, as by *Mercer*, *Soluta ſunt ſub ſuis operculis dolia vinaria*, the wine veſſels are looſed under, *&c.* (I ſuppoſe disjoynted,) It is by *Abu walid* explained حبت دنان الخمر وعفنت من طول مكثها فارغة *the wine veſſels, ſtink or are become mouldy, or muſty, by reaſon of their ſtanding ſo long empty.*

2 That of the LXX, who render Εσκίρτησαν ἀμμάλεις ἐπὶ ταῖς φάτναις αὐτῶν. *The heifers leap* (or skip) *up and down in their ſtalls*; with whom the printed Arab. alſo agreees.

3 That of the Syriack ܥܩܡ ܥܡ ܒܐ ܒܡܘܣ which the Latin tranſlator renders, *Incœnatæ manſerunt juvencæ ſuper præſepibus ſuis*, and the heifers remain without meat (although I ſuppoſe the word more plainly ſignifies *roſted* than *without meat*, ſo that it might be rendred, are ſcorched, or parched with drouth.)

4 That of the Vulgar Latin, *computruerunt jumenta in ſtercore ſuo*, the beaſts are rotted in their dung. Theſe we ſee do much differ from what ours chooſe to follow, and in which they agree with moſt of the Jews, and more modern interpreters among Chriſtians alſo. That which is the cauſe of ſuch difference appears to be three Hebrew words in this clauſe, which are no where elſe in Scripture found, and therefore were by interpreters rendred by conjecture, as they thought moſt agreeable to the meaning of the place. The firſt of thoſe words, as they lye in order in the Hebrew, is עבשו *Abeſhu*, by ours rendred, *is* (or are) *rotten*, which being not elſewhere found in Scripture, but another near unto it, *viz.* עפשו *Apheſhu*, being in uſe in their Rabbins, which differs from the root of this only by turning ב *b*, into פ *p*, [l] which is in other words alſo found done, [m] diverſe of the Jew Doctors take this to be of the ſame ſignification with that, which is *to grow muſty, mouldy, putrified or rotten, muceſcere, mucidum fieri, putreſcere*. But that antient learned Grammarian [n] *Abu Walid* chooſeth to give the ſignification of it by comparing it with an Arab. word عبس *Abeſa*, as it ſignifies much the ſame with يبس *Yabeſa*, to grow dry, which he looks on as beſt befitting this place, *viz.* becauſe the hurt here ſpoken of is rather done by drought then moiſture, as we ſhall by and by ſee. The Author of the MS. Arabick renders it by עחת *Othhat*, by which I ſuppoſe he means, *is worm eaten*, (for in Arabick the word being uſed to denote worms, or moths eating of wools, and عثث *Athatho*, from the ſame root, الفساد *corruption*) noting that there is no derivation of the word found in the Hebrew tongue, and that therefore they interpret עבשו *Abeſhu* by *Aththu*, من موضعه *as the place ſeems to require*. Theſe all that we have mentioned appear to concurre in taking the word to import ſuch a corruption or marring of the thing ſpoken of, whereby it becomes unprofitable for that uſe or end, which otherwiſe ordinarily might be expected and found from it, and in this do agree with them the generality of interpreters in Latin or other Languages, rendring it, *computruerunt*, (as the Vulgar Latin doth) or ſomething equivalent. The Chaldee likewiſe as to the ſignification of the word ſuggeſts the ſame: but as for the Greek which renders it ἐσκίρτησαν, what ground they had for it I cannot perceive from any thing in the Hebrew word as now readd, and as to the Arabick عبس *Abeſa*, which might ſeeme to give ſome light to it, *Cappellus* obſerves it to have a ſignification even contrary to that of the Greek σκιρτάω, *to leap or skip*, viz. *to be ſorroweful, or grieved*, although he ſaith that a word transferred from one tongue to another, may, as it often (he ſaith) happeneth, have

h *Ar. Mont. Pet. a Fig.* i *In R. Tanchum it is written* איתמאסו. k Vaſa vinaria, *Pet à Fig.* l *See Kimchi, Druſ.* m *Ab. Ez. Kimchi. R. Tanch. R. Sol.* n *In the words* עבש *and* פרר.

a con

a contrary signification in one language to what it had in the other, and so I suppose he means that *Abesa*, signifying, *to be sorry, or sad* in Arabick, might be from עבש *Abash*, in Hebrew signifying to leap or skip for mirth. But we find no other proof for it, than that which perhaps he would have this of the Greek, rendring it ἐσκίρτησαν, to be. He might perhaps better have compared it to עבת *Abetha* by change of ש sh, into ת which is not unusual in those tongues, and there signifies *to play*; but that which he looks on as the main reason for their so rendring it, is, that they readd otherwise in the Hebrew then is now readd, *viz.* not עבשו *Abeshu* but בעטו *Bathu* from a verb which signifies *to* [o] *kick, to be wanton*; but these words are so different in sound and writing, as that it is scarce likely that in any corrected copy one should be put for the other. As for the Syriack, if the word ܬܘܥ *Tavai*, be rendred as it is by the Latin Translator of it, *incœnatæ manserunt*, they remained without meat; I know not to which of the significations before by any ascribed to the Hebrew עבשו, it will be well reduced: if it be according to the more usual signification of the word (as we said) rendred, *are scorched, or parched*, it will be reducible to that which *Abu Walid* looks on as proper to it, *To be dryed*, which signification also the forementioned عبس *Abesa* in Arabick hath. Of these rendrings of this word, and the meaning given it by these interpreters, we shall the better judge, by seeing how they understand the next word with which this is joyned in construction, which is פרורת *Perudoth*, by ours rendred, *the seed*, in which rendring they agree with the most, both of the Jews and modern Christian interpreters, who looke on the words as so signifying, and seem to have reason so to do both from the significations of the root in the Hebrew, and such dialects as much agree with it, and from such forms as are therein derived from it. The root פרד *Parad*, having both in Hebrew, Chaldee and Arabick, the notion of *separating*, or being *separate*, may well have derived from it such nounes as may signify that which is single and separate, or divided from others, as grains of corne, and seed sown and scattered in the earth, and so may this noun therefore in Hebrew here be well thought so to signify, though of form single, not elsewhere [p] as a noun substantive used in Scripture, there being no occasion for it, as well as ܦܪܝܕܬܐ *Pheredto* in the [q] Syriac, which is of known use in that signification, (in the version of the new Testament,) *viz.* of *graine or seede*, and in its plural, *graines, or seeds*, and therefore so seems it here with good reason rendred, as by some of the [r] Jews explained נרנרי החטה והשעורה *the grains of wheat and barly*, or נרנרי הזרע &c. [s] of seeds which are sown, separated, scattered under ground; and as *Abu Walid* in Arabick الحبوب المبذورة للزراعة *or* ازبذورات *grains scattered for sowing*, and *R. Tanchum*, الحبوب المعدودة للزراعة لانها تفرق في الارض *grains prepared for sowing, so called because they are scattered in the ground.* The Author of the MS. Arabick gives it the same signification, and looks on it as derived from the same root, rendring it المتفرقات *Almotapharredatu* (literally signifying *separated*) in a note explaining himself to mean, קמח אלבראר אלדי הו קמח מחפרד ליס פיה זואן seed wheat, which is separated wheat, in which are no tares mixed, לאן כאן דסם אלנאס יבדרו אלגל מן אלקמח *because the custome of men is to sow the chief (or choyceſt) of wheat.* *Abarbinel* also looks on it as so called from the same signification of that root, though for a different reason, *viz.* not because separate and distinct one from another, or from being mixed with tares, but because separated (or hidden) from the (sight of men) as seed in its holes under the ground is. In all these we have the same signification, and the same root of the noun, though with some difference in giving the reason of the derivation of it; and the notion seems so probable and proper, that the modern Christian interpreters generally take it, rendring, *semina, grana, sata,* [t] *semina dispersa,* [u] *grana seminum.* But for those other rendrings by those antient interpreters which we have named, there is not that probable reason found, why the Chaldee Paraphrast should render the word by נרבי חמר *wine vessels*, I find no reason assigned but his bare authority; how the word might in his time be used, I know not. As for the Greek δαμάλεις (and the like may be said of the Syriack and Arabick following them) *heifers*: that that cannot be a signification of the word פרדות *Perudoth* seems acknowledged; and therefore do [w] several conjecture that they read it otherwise, *viz.* פרות (without the letter ד, *d*,) *Paroth*, which doth so signify. The same may be for the same reason [x] said of the Vulgar Latin rendring it, *jumenta*, beasts, but is by [y] some thought to have readd the words, though with all the same letters, yet with other vowels; as if the Author thereof took it to be the plural num-

o *Deut.* 32. 15. p *As a participle it is used, Ezek.* 1. 10. q *And* פרך *in the Rabbins.* r *Ab. Ezra.* s *Kimchi. Rad. and notes.* t *Tigur.* u *Munst.* w *Merc. Cappel.* x *Grotius.* y *Ribera. Chr. à Castr.*

ber, from פרדה *Pirdah* the feminine gender of פרד *Perid* a *Mule*; and one ſort of beaſt named to comprehend all the reſt of the like nature, beaſts or cattel in general. But this way of flying to conjectures of different readings is very uncertain: It muſt be proved that they did read ſo, and ſome reaſon why they ſhould read ſo, when that reading from which they vary will give as good or better meaning as, or than that which they ſubſtitute, as here it doth.

Concerning the third word which is here uſed, and not elſewhere in Scripture, there is no leſs difference betwixt Interpreters, and expoſitors, it is מגרפתיהם *Magrephotehem*, rendred to us, *their clods*. In rendring of this have ours alſo going before them, both the Jewiſh, and moſt of the Modern expoſitors, which as to the moſt part, do though ſomething in their expreſſions, yet not in their meaning, ſeem much (if at all) to differ, between themſelves. [z] Abu Walid whom we look on as among the Antienter of the Jewiſh Grammarians which we have, renders it כטוטהא حطوطها Catuteha *the lines thereof*, and explains it هي الخطوط التي يخطها الزارع بالسكة بعد البذر *which the plower draweth with his plow ſhare after* [a] *the corn is ſowed*, which, ſaith he, are as خدوش في الارض *ſcratches in the ground*. And ſo [b] again in another place to the ſame purpoſe, ſaying that they are ſo called تشبيها بالخدوش والخموش *for their lightneſs to ſcratchings or wounds made in the skin by ones nailes, which are breakings of the skin*. The ſame words almoſt hath [c] R. Tanchum viz. that תחת מגרפותיהם tachath magrephotehem is תחת חרושהא *under its ſcratches*. i. e. تحت الخطوط التي تحفرها المحراث التى كانها كسور في الارض *the lines which the plow diggeth, which are as it were breaches in the earth*, which alſo are elſewhere (*Pſ.* 65. 10.) for much like reaſon called גרודים Gedudim, *inciſions*, (by ours tranſlated *furrows*) from גרד Gedad, to cut or make an inciſion. This ſignification they confirm from the word אגרוף Egroph, which is found Exod. 21. 18, and by ours and moſt others both Jews and Chriſtians rendred *the fiſt*, but by them شانخ كاسر any thing that wounds or makes a [d] breach, كل شي يجرح اويشدخ به. Mean while it is apparent, that by theſe lines or ſcratches (as they call them) they muſt mean not the furrows layd hollow and open, but covered with the earth, which by the plow or harrow, is broken or drawn over them, the word תחת *tachath, under*, joyned to it, neceſſarily requires it ſo to be underſtood; and therefore Aben Ezra expounds it by העפר *the duſt*, or earth, and Kimchi by חתיכות העפר *fragments* or portions *of duſt*, (or earth) which ours therefore render *clods*, and moſt other modern Interpreters *glebas*. For this [e] ſome fetch confirmation from the Arabick, in which they ſay that جرف Jarph ſignifies a *clot of earth which the water ſweeps* or carrys *away* with it: ſo alſo that it may be uſed for *gleba quævis*, any clod of earth. The root of the word in the Hebrew גרף *garaph*, and in the Arabick اجرف ſignifying in [f] both *to ſweep*, and to *remove away* and diſperſe, may perhaps not unfitly afford a derivation to a noun that may ſignify the earth broken and caſt, ſwept or drawn over the corn by the plow or harrow: the ſignification alſo of a *clot* or *clod* may be alſo confirmed by الجرفة ſignifying a piece of broken bread, and ſo perhaps any fragments or broken pieces of any other thing, as clods are of the earth. There is another rendring of the word made mention of by the Author of the MS. Arabick (although he render it by the very Hebrew word מגרפהם) viz. اندار which ſignifies either *corn floors*, or the *heaps of corn* in *the floors* التي منها يجرف القمح ويودا الي الصحرا *from which the wheat* (or ſeed) *is removed* (or ſwept, or taken away) *and carryed into the field* to be ſown; ſo making the notion of the root to be the ſame before mentioned, of taking or carrying away. This way ſeems alſo taken by ſome mentioned by *Grotius*, who render it *acervos*, as if it were ſaid that the ſeed (or grain) were marred, and ſo made unfit for ſowing, or uncapable of growing, being yet in the very floor laid up in heaps. All theſe, however elſe differing, agree in this that the miſchief here deſcribed is ſuch a marring of the ſeed from whence they were to expect an increaſe, that there was no hopes of a future harveſt. But as to the other forementioned ancient Interpreters, as they are very wide from this expoſition in the former words, ſo are they in this alſo; accommodating it as they thought beſt to the meaning that they give of thoſe. The Chaldee renders

z *In the root* גרף. a *Which will be ſowing under furrow, except he mean a harrow.* b *In the root* פרד. c *Who in his Dictionary renders the words* عفن الحب المبذور تحت خبب التراب المتراكم *the ſeed is grown muſty (or putrified) under the rows of earth, heaped up together.* d *Abu Wal.* גרף. e *Bochart.* f *Whence is* מורבה *in the Rabbinical and Chaldee dialect and in Arab.* مجرفة *a ſhovel or like inſtrument to ſweep away dirt or duſt.*

מנופתהין Meguphathon *their coverings*, viz. of the *wine veſſels*. The LXX and agreeably to them the Syriack and Printed Arabick ἐπὶ τῶν φατνῶν αὐτῶν, in *their ſtalls*, or *ſtables* (or by their mangers) The vulgar Latin, *in ſtercore ſuo*, in their dung. In both which verſions *Mercer* thinks relation may be had for the derivation of the word to the root נרף *Garaph*, as it ſignifies *to ſweep*, as dung is ſwept away from under cattel, or out of their ſtables. But I know not how either of them will be ſo eaſily intelligible, or agreeable to the word, and the place, as that in the firſt place mentioned, as by ours and many others followed; and that therefore have we good reaſon to adhere to. But then doth occurre here a queſtion, which is by thoſe, that embrace that way of interpretation, differently ſolved; and that is by what means the ſeed in the ground came to be marred, as it is here ſaid to be. The reaſon is by ſome given to be, from the [g] abundance of wet, or exceſſive plenty of rain. By others from great drought and want of rain; there being no doubt but that either of theſe may be pernicious and deſtructive to the ſeed ſown in the ground, the one by rotting it, the other by withering and ſhrinking, or drying it up, ſo that it ſhall not grow and ſpring up. Among thoſe that attribute it to the abundance of rain, is by the learned [h] *Bochartus* reckoned Kimchi, whoſe words by him cited are only theſe יחעפשו נרגרי הזרע מפני הגשמים, which he renders, *Putreſcunt grana ſeminis propter pluvias*, the grains of the ſeed are periſhed by reaſon of the raines. But here is manifeſtly either by miſtake in him, or defect in the copy that he followed. For in all the copies that I have ſeen Printed and a MS. there are to the words by him quoted added others making up the full ſentence with them, which ſhew him to be of a clean contrary mind, in which after מפני הגשמים *by reaſon of raines*, are שלא ירדו עליהם כי גם כן תהיה עצירה גדולה בשנים האלה *becauſe they deſcended not on them, becauſe there will be alſo a great drought* (or reſtraint of rain) in thoſe yeares.

As for *Diodati* alſo, whom he cites as of that opinion, it is true the words which he cites are in [i] one edition found, viz. that the grains are ſo corrupted *du ſoverchie pioggi* by overmuch rain, but in [k] another later edition, which the Engliſh tranſlator follows, are found words to a clean contrary meaning, viz. that it could not bud (or ſpring up) *per leſtreme joccita* by reaſon of extreame drought, as if he were in doubt as others ſeem to be, whether the hurt were by the one or the other of theſe cauſes, [l] *vel pluviarum frequentia vel raritate nimia*, whether by the exceſs or by the defect of rain, or as [m] ſome ſeem to joyn both, viz. *poſt diuturnos imbres, ſævientem ſiccitatem, ſeu æſtum ſolis*, after long rains, parching drought and ſcorching heat of the Sun following. But *Kimchi*, as we ſaid, manifeſtly attributes it not to the abundance, but to the defect or want of rain, which is manifeſtly the opinion of *Abu Walid*, whoſe words are that the meaning of the words *Abaſhu Perudoth*, the graines are dried up, אלחשניע ואלחעטים לאמר אלקחט אלרי נאלהם התי יבשרת אלחבוב תחת אלארץ אר לא ינזל עליהא מטר פלם תנבת *is to ſet forth the foulneſs and greatneſs of the matter of the famine which ſeazed on them, ſo as that the ſeeds were dried up under the ground, by reaſon that no rain deſcended thereon, and ſo they could not ſpring up.* R. Tanchum alſo ſaith that this happened through extremity of drought, and this ſaith he ſheweth ان مع اجتران عدم الامطار *that together with the locuſts there was defect of rain*, which alſo appears by what is ſaid in what follows. (*v.* 20.) כי יבשו אפיקי מים *for the rivers of waters are dried up.* This expreſſion (together with that v. 19, *the fire hath devoured the paſtures of the wilderneſs, the flame hath burnt up all the trees of the field*, and that which follows v. 20. *and the fire hath devoured the paſtures of the wilderneſſe*) doth the forementioned learned man *Bochartus*, bring as an argument for proof, that it is extreme drought, and not exceſſe of wet that is here intimated. For proof of the ſame he argues likewiſe, from that this calamity is joyned to the deſtruction brought on the fruits of the earth by the locuſts, and other noxious animals mentioned before, becauſe thoſe creatures do moſt abound when there is much heat and drought, not in times of wet and rain, which are deſtructive to them, as he proves out of ſuch [n] Authors as write of the nature of them, and in this way (as he obſerves) the ſeed will be ſaid, not ſo much *putreſcere*, to putrify and rot, which will be from ſuperfluous moiſture, as *vaneſcere*, to vaniſh away, to come to nought, which will be when it is withered and ſhrunk up for want of moiſture, which we ſaw to be the notion by *Abu Walid* forementioned aſſigned to the word *Abaſh* עבש viz. of being *dried up.* This tedious inſiſting on the words have we been forced to, by reaſon of the very great difference betwixt interpreters in the rendring of them. As for the following words, which are a farther deſcription of the calamity befallen them, we ſhall find them though not at ſo great di-

g *Jun. Trem.* h P. 472. i *In 4to Genev.* 1607. k *Genev.* 1641. *in Fol.* l *Pelican.* m *Danæus,* n *Pliny Ariſtot. as alſo out of Tertullian &c.*

ſtance,

ſtance, yet not altogether to agree. They are as by ours tranſlated, *The garners are laid deſolate, the barnes are broken down.* The garners אצרות *Otzeroth*, which ſignifies both things laid up for uſe, and the repoſitories or places, in which they are laid up, *Treaſures* or *Treaſuries*, as *Theſaurus* in Latin, and Θησαυροὶ in Greek, by which this is by [o] ſome tranſlated. *R. Salomon* adding של יין ושל שמן *of wine and oyle*, doth not expreſs whether he mean the ſtore of thoſe things, or the ſtore-houſes; but I ſuppoſe he means the latter. *Kimchi* more plainly expreſſeth Himſelf ſo to do, while he explains it, *the treaſuries* מחכואה *of the fruits of the earth* are deſolate (laid waſt, or forſaken) becauſe there is nothing to be *carried into them, and ſo they be or lie waſt.* And ſo is it manifeſt that for the moſt part, modern interpreters take it, their words, though different, tending to the ſame thing, as *horrea, theſauri, cellæ, thecæ, apothecæ, reconditoria, granaria*; all taking it for repoſitories, in which things are laid up, or ſtored; though ſome more generally, of any ſort of things, others more peculiarly, of grain or corn, as ours do, in rendring *garners*, as indeed the place ſeems here to require it to be underſtood, that being both in the words foregoing and following particularly ſpoken of. But the *Tigurin* verſion, differently from them, underſtands it of the things laid up, rendring, *vaſtata ſunt quæ repoſita fuerunt*, which with the preceding words added, which according to it are, *computruerunt ſemina diſperſa ſubter glebas ſuas*, will ſound, *The ſeeds that were diſperſed* (or ſown) *are putrified under their clods*, thoſe which were laid up or waſted (or deſtroyed.) Both theſe will concurre in one meaning, to ſhew their being deprived of that ordinary plenty of corn which they were wont to enjoy, and had need of repoſitories to put it up in. If there be no corn, no need of garners, if the garners be laid deſolate, and let fall, it is a ſign there is no corn to be laid up, and taken care of. But I think it more agreeable to the place here, and with the following words, that it be underſtood of the garners, or repoſitories, wherein thoſe things ſpoken of were wont to be laid up, than of the things; and ſo I ſuppoſe it taken alſo by thoſe antient interpreters the *Chaldee* and the *Syriack*, which uſe words from the ſame root, and of the ſame ſignification with the Hebrew אוצריא *Otſraya*, tranſlated *cellaria*, or as *Mercer*, *Apothecæ* and ܐܘܨܪ *Autzre*, *horrea*, and ſo by the Greek Θησαυροὶ, treaſuries, as we before intimated, and again repeat, that we may obſerve that in [p] ſome copies inſtead of it is read by a manifeſt error ταῦροι, *bulls*, perhaps becauſe δαμάλεις, *heifers* went before in that Tranſlation.

Much to the ſame purpoſe with theſe are the next following words, inſomuch that *Kimchi* ſaith that in them כפל הענין, *he doubles the ſenſe* (i. e. repeats the ſame thing, though in different words) inasmuch as ממגורות *Memguroth* is the ſame ſignification with אצרות *Otſeroth*, both ſignifying repoſitories. *R. Salomon* ſeems to make this difference here that by *Otſeroth*, are meant ſuch in which wine or oyle are ſtored up, by *Memguroth*, ſuch in which *wheat* or corn is put. [q] Others ſeem to take it otherwiſe, as that by the firſt ſhould be ſignifyed a receptacle of corn and like neceſſary proviſions, by the latter ſuch in which wine alſo is laid up. So ſeem the LXX to take it, having rendered the firſt by Θησαυροὶ *treaſures*, the latter by ληνοὶ *wine preſſes*; as likewiſe the *Syriack*, who render the firſt by ܒܝܪ̈ܢ *Barnes*, this latter by ܡܥܨܪ̈ܬ *Maatzrotho* wine-preſſes (as the Printed Arabick alſo by معاصر *Maaſer.*) All that we may gather from the difference between them, is that the words ſeem (as *Kimchi* obſerves) both of them, indefinitely to ſignify any repoſitorie, or place, in which things for neceſſary uſe, whether corn wine or the like, are brought together and laid up. As for this latter word which we are ſpeaking of ממגורות *Memguroth* (which is from the root גור *gur*, in that ſignification wherein it ſignifies to *gather together*) *Aben Ezra* ſaith of it that it is מלה זרה *a word of a ſtrange* or unuſual *form*, viz. becauſe of the letter מ, m, doubled at the beginning of it, whereas one ſingle m would have been more regular, and that it ſhould have been מגורות *Meguroth*, and ſo the plural number of [r] מגורה *Megurah*, which occurs *Hagg.* 2. 19. and there ſignifies a Barne, ſo ſaith *R. Tanchum* حق جمعهان يكون ممگورات فزادوا علي الميم المركبة ميما اخري فصارت ممگورات *Its plural number ought to have been Meguroth, but by adding of another* m, *to that* m *which formes the noun, it is made Mammeguroth.* By adding of that according to him, and moſt of the other Jewiſh expoſitors, and Chriſtians alſo generally, is there nothing altered, either in the ſignification or conſtruction, from what it would have been in that more regular and ſimple form. Only *Kimchi* obſerves, that his father thought otherwiſe, viz. that the firſt מ, m, was not eſſential to the word, but as a miniſterial particle, or prepoſition prefixed to it, ſignifying,

o *Taga.* p *Baſil. in fol.* 1597. *And ſee Kimchi Concord. and Druſ.* q *See Ribera. and Pet. à Fig*
r *Grotius compares with it* Meguria, *by which the Phœnicians called their Cottages and country Villages.*

of,

*of*, that ſo the ſenſe ſhould be, *of the barnes* (*ſome*) *are broken down*, though that letter *m*, hath not that vowel which in ſuch caſes it uſually hath, *viz.* the vowel, *i*, but *a*. *Abarbinel* alſo is of that opinion that the firſt letter is a particle prefixed, and in the ſignification of מן *men*, *from or by reaſon of*, and then gives another ſignification to the noun, *viz.* of *fear*, and would have it then with alteration of the order in conſtruction, to ſound, *that the garners were deſolate, and broken down, by reaſon of fear*, viz. *of the enemy*, in as much as through fear of him there was neither ſowing nor reaping. But the firſt way mentioned ſeems, as of the ſimpleſt in conſtruction, ſo of the plaineſt meaning, and is as by the moſt, ſo by ours with good reaſon taken. As for the verb נהרסו *Neherſu*, rendred, *are broken down*: of the ſignification of it there is no queſtion, it importing ruin and deſtruction. Yet doth *Kimchi* mollify the expreſſion by ſaying it may be underſtood, כאלו נהרסו, *are as if they were broken down, or ruined*, becauſe there is nothing brought into them: but adding, that if it be properly taken, that they were actually deſtroyed, or ruined, that it was ſo becauſe there was none that would take care of them, or repair them from year to year according to their uſual cuſtome, as having no uſe of them, and ſo they fell down and periſhed. For what reaſon they were ſo neglected and ſuffered to fall, is expreſſed in the next words; *For the corn is withered*. This added to what he before ſaid, *that the ſeed was rotten* (*or withered*) *under the clods*, if it be not a repetition of the ſame in other words, ſeemes to import, [q] *quod ſupererat ex illa ſemente*, All that was left or remained of that ſeed not quite marred, (or came from it) that was alſo withered above ground, ſo that none came to perfection, and ſo there was nothing left to put into the barns, and ſo no need or uſe of them, that they ſhould take care of keeping them up (which makes alſo for them who render the foregoing word, *barns*, as proper for corn, againſt them that take it for *cellars of wine*.)

The verb הבישׁ *hobiſh*, rendred by ours *withered*, we have had before occaſion to ſpeak of more than once, as on *v.* 10, 11, 12. and obſerve it to be differently uſed and rendred, in the notion of two different roots, *viz.* of יבשׁ Yabaſh, *to be dry, or dryed*, and of בוּשׁ Boſh, *to be aſhamed, or confounded*, as the place where it occurres ſeems to require. Both are here attributed to it, the one by ſome, the other by others. The firſt is embraced as by ours, ſo by many others antient and modern, So the LXX renders it, ὅτι ἐξηράνθη σῖτος, *becauſe the wheat is withered*. So the Syriack, مجف حصوا *Vibeſh oburo*, and the corn is dryed up, (or withered.) The Printed Arabick alſo, لان القمح جف becauſe, *&c.* Among modern Interpreters alſo many render it by [r] *aruit*, or [t] *exaruit*, *e ſecuto*, ſaith *Diodati*, *is dryed up*, in one edition, or as in another [t] edition, *e perito per la ſiccita*, is periſhed through drought. But others again take it in the other ſignification of being confounded, or aſhamed. So the Vulgar Latin, *quia confuſum eſt triticum*, becauſe the wheat is confounded, which [u] others alſo more modern follow, uſing either the [w] ſame word, or ſuch other as is equivalent to it, *quod pudefactum ſit*, becauſe the wheat is made aſhamed, and it is that which among the learned Jews ſome alſo take. So the MS. Arabick verſion, خزي الدجن [x] *the corn is confounded, or aſhamed, or put to ſhame*, So *R. Tanchum* excepting againſt the taking it here in the other ſignification, of being dryed, or withered, becauſe (ſaith he) لا معني ليبس البر مع رعي الجران [y] *There is no convenient meaning in ſaying the corn is withered, with what was ſhewed that the Locuſts had eaten it*. But this exception of his I ſuppoſe is of no neceſſity, if the words be taken as above we ſaid they may, for a repeating of the foregoing words, ſhewing what befell the corn in the ground under the clods, or if it be underſtood, as we ſhewed by ſome it is; for what did remain of the corn not devoured by the Locuſts, as it is probable ſome might, though they made great deſtruction. As for the meaning of the word in his way, he taketh it not in its proper ſignification of confuſion & ſhame, which cannot properly agree to corn, but in a figurative way, للعدم والانقطاع *for defect, or failing, or being cut off, or taken away*, which notion the Chaldee Paraphraſt, takes it in, expreſſing it by סק *defecit*, hath failed; and ſo as [y] one for making the reaſon of ſo uſing the word, and the meaning, plainer, explains it, *defecit, & deficiendo homines confudit, pudefecit & ſpe fruſtratum eſt*, hath failed, and by failing hath put men to confuſion, and ſhame, and made them fruſtrate of their hope, which being taken for the meaning of the word, may alſo as well agree to the other ſignification of it, viz. *of withering or being dryed up*. What ever nicely be made otherwiſe in diſtinguiſhing between them, in this expreſſion hitherto, we look on the calamity

q *Jun. Trem.* r *Pagn.* ſ *Munſter.* t 4to 1607. *Gen.* u *Munſt.* w *Tig. Caſtalio*, quippe fœdata frumenta, *ſeem all agreeable.* x *He ſeemes to retain the Hebrew name, which I think is not of known uſe in Arabick in that ſignification.* y *Pet. à Fig.*

ſo deſcribed, as brought on them by Locuſts, &c. and drought properly underſtood, which we take to be the plaineſt way. They that underſtand the enemies to be by thoſe figured out, as it hath been before ſaid that many do, look on all the miſchief here mentioned, as done by them: by them all the fruits of the land devoured, by them the ſeed in the ground [z] trampled under foot, by them the garners laid deſolate, by them the barnes broken down, and ſo the corne that was above ground and laid up in [a] heaps, marred, and ſpilled, as not having any covering or ſhelter to defend it; ſo *Grotius* renders the laſt words, *ideo* [b] *fætuit triticum*, therefore the wheat ſtinks, not as if the failing of that were the cauſe that the barnes were let fall, but the want of the covert of the barn, and ſo its expoſing to the weather, the cauſe of its being marred, and made muſty. And ſo *Abarbinel* explains כי *ci*, which ours tranſlate, *for*, by ולכן velaceu, *and therefore*, as it is [c] obſerved ſometimes elſewhere to ſignify, *Ideo*, *propterea*, therefore, *quare*, *quamobrem*, wherefore.

However in either of theſe ways, theſe emphatical and redoubled expreſſions, whereby the Prophet deſcribes the great calamity now fallen on the people, and to befall them, in that their land, in which before they lived in great pleaſure, and content, enjoying in great abundance all good things pertaining to the comforts of this life, and the ways and inſtruments by which they were brought on them, be underſtood, it appears by them, that they were ſuch, as, if they would at all conſider, and be ſenſible of their own condition, could not but make them ſee that God was highly provoked to diſpleaſure againſt them, and ſo excite them to a ſerious and ſpeedy repentance, and to return unto him in weeping, faſting, and praying, for averting his heavy judgments, before they were utterly conſumed by them. If they ſhould not ſo far conſider theſe things, but look on them as things by chance befallen them, and ſo might go off as they came on, or they might find other remedy againſt, it muſt needs argue them very ſtupid and brutiſh, yea leſs ſenſible then the brute beaſts that were among them, even which, for their better inſtruction, he ſeems to ſend them to in the next words, wherein he ſhews how they were affected by thoſe evils, which came on the land.

**v. 18.** ***How do the beaſts grone? the herds of cattle are perplexed, becauſe they have no paſture: yea the flocks of ſheep are made deſolate.***

*How*, [d] Some render, *why*, &c. but others think that not right, but rather, *How*, &c. The firſt words being put by way of interrogation, argue the great meaſure of the thing affirmed, or vehemency in which it is done, and ſo therefore the Chaldee without interrogation affirmatively renders it להדא מתאנחא בעירא *greatly doth the beaſt grone.* The word rendred beaſts, is in the Hebrew alſo in the ſingular number, but taken [e] collectively in ſignification plural, as comprehending more, and the word alſo is [f] a general name, of which the particular kinds are after expreſſed, by *cattle, and ſheep.* For the noun *Behemah*, בהמה יקאל ען אלחיואן אלמאשי *is ſpoken of ſuch living creatures as go on four feet*, as *Abu Walid* gives the proper ſignification of it: agreeable to which is بهيمة *Bahimah* in the Arabick dialect, [g] which is كل ذات اربع قوايم any four footed living creature ولو في الما *even ſuch as live in the water alſo*, yea more generally yet, كل حي لا يميز *any living creature without diſtinction.* The forecited *Abu Walid* ſaith of it אן לפט בהמה יקע עלי נוע ואחר ועלי אנואע כתירה ויקע עלי אלשכץ אלואחר מנהא that the word בהמה Behemah, *is ſpoken ſometimes of one ſort* (of beaſts alone) *and ſometimes of many ſorts of them, and ſometimes of ſome one particular beaſt of them.* The [h] Jewiſh Rabbins are obſerved to diſtinguiſh between it and חיה *chaiyah* (which is found together with it. *Gen.* 1. 25. and rendred one, *beaſt of the earth*, the other *cattel*) ſo as that (viz. *chaiyah*) ſhould be proper to wild beaſts, but this *Behemah*, to ſuch as are [i] tame, and made ordinarily uſe of for their ſervice. Under this more general name then will the following kinds, denoted by herds of cattle (or kine) and flocks of ſheep be comprehended, and thoſe words be well looked on as a particular explication of what ſorts of beaſts are here by it more peculiarly meant, according to *Kimchi's* expoſition, and it ſeems a good expoſition. But the name as appears by what we have ſeen extending to other kinds of beaſts beſides them, as to Horſes, Aſſes, Mules, and moſt commonly, as *Grotius* thinks, when nothing is added to it, both in Hebrew, Chaldee, and Arabick taken for them, it is by

z *See Ar. Mont.* a In acervis ſuis congeſta, *Grot.* b *Taking* בוש *to agree in ſignification with* באש *to ſtink.* c *See Noldius's Concordance.* d *Vulg. Pagn. Arab. MS.* ماذا e *Piſc.* f *Kimchi. Pet. a Fig.* g *Kamus.* h *Buxtorf. Lex. Talmud.* i Cicur domeſticum, *and ſee Ar. Mont. on this place.*

others

others here translated by a word more proper to them, *viz.* [k] *jumentum*, which peculiarly denotes such beasts as men make use of for carrying, drawing, or tillage, as if it were not used here as a general name, comprehending those two kinds here named, kine and sheep, but as a name of other different kinds; which being taken, I suppose the note of interrogation, or exclamation ought to be added, as well to the following clauses as to the first, which is by [l] some done, but by [m] others put only to the first, the others being expressed by simple affirmation. The Vulgar Latin renders it by the general name of *animal*, the Chaldee and Syriack בעירא *Beira*, and ܒܗܝܪܐ *Beiro* which seems well to answer to the Hebrew *Behemah*. It is by the Syriack Lexicographers explained as signifying البهايم الانعام *Beasts, Cattel*, among living creatures, ܐܝܟ ܕܐܟܠ ܥܣܒ ܕܡܢܗ ܐܝܬ ܠܒܣܪ ܐܝܬ ܠܐ ܥܒܕ ܠܗ ܐܝܟ ܕܠܐ ܐܟܠ ܥܣܒ *such as eat grass, of which some are for meat, some for necessary service.* But between the LXX (and the printed Arabick following them) there is a very strange difference from the Hebrew, and those who translate from it, The LXX. rendring, τι ἀποθησομεν ἑαυτοῖς; which in the Latin from it in *Jerome* is, *quid reponamus nobis?* What shall we lay up for our selves? But this no way agreeing with the Hebrew as ordinarily readd, have put some, who have looked into such things, to conjecture that they did read otherwise, and their conjecture is that instead of בהמה *Behemah*, they did read [n] בהמה *Behemmah*, or בהם *bahem*, and instead of נאנחה *Neenchah*, which is from אנח *Anach*, and signifies, *doth groane* (o נחה *Ninnecha*: as it were from נח *to put, or lay up*) but this being supposed, it doth not yet so reconcile the Greek to the Hebrew so readd, but that they are forced to fly to the conjecture of a various reading in the Greek it self, from what is usually readd in the ordinary copies thereof, *viz.* that instead of ἑαυτοῖς *to our selves*, should be readd either (according to some) αὐτοῖς, *to, or for them*, or (according to others) ἐν αὐτοῖς, *in them.* If the latter of these be received, then will it be referred [p] to the Garners and Barnes before mentioned, laid desolate and broken down, because there was no need of them. *For what shall we, what have we to lay up in them?* If the first, then to the heards of cattle, and flocks of sheep, perplexed and made desolate, the mention of which follows, and so בהם *in them*, may stand for [q] להם *lahem*, to, or for them, viz. [r] *what shall we lay up for them* (*where shall we find food for them?*) So have we here conjecture upon conjecture; which of them be the rightest, or whether either of them be right, we need not be sollicitous, having in the usual reading of the Hebrew a farre plainer, and more apposite meaning, which we have all reason to adhere to. It concerns not us to enquire what they readd, so much as whether they had any reason to read so. How not only one but several sorts of beasts are thus afflicted he proceeds more particularly to shew, adding in the first place, *the herds of cattle*, בקר *of Kine, and Oxen*, and [s] such as are of that kind, נבוכו Nabocu *are perplexed*, the word is from the theme בוך *Boc*, which is not in its simple form found in Scripture; but such formes or words as are derived from it, and occurre therein, have manifestly in them that notion of perplexity, or being in confusion, so Exod. 14. 13. נבוכים הם בארץ which ours there render by a word of like signification, *are intangled in the land*, which *Ainsworth* likewise rendring it by, yet addes as the litteral meaning of it, or perplexed, and so several Latin, [t] *perplexi sunt*; So *Esther* 3. *ult.* The city *Shushan* נבוכה *was perplexed*, and thence the noun מבוכה *perplexity. Isai.* 22. 5. and *Micah* ז. 4. and this signification is well confirmed from the use of the same root in the Arabick tongue, wherein from the roote ܒܘܟ *Bawaca* باك *baca*, and انباك *Enbaca*, are spoken of men, whereas [u] رايهم اختلط عليهم فلم يجدوا مخرجا *their minds* (*or councels*) *are so confounded* (*or in such confusion*) *that they find no way to get out* (or distregue themselves) whether to go or turn, which is much the same signification that *Kimchi* here gives of this word, that the signification of it is בלבול. *confusion* (*perplexity*) באדם המבולבל ברעתו ולא ידע מה יעשה *as when a man is perplexed in his mind* (or thoughts) *and knows not what to do.* So that there is no doubt, that ours and such other interpreters, who here ascribe to the word, as now in the Hebrew readd, the notion of *perplexity*, do give to it its due and proper signification. But the [w] LXX rendring it ἐκλαυσαν βυκόλια βοῶν, *the herds of Oxen wept*, hath given occasion to [x] several learned men to conjecture that they did otherwise read it, *viz.* not *Nabocu*, (from בוך *Boc*, to be perplexed) but נבכו *Nibcu*, from בכה *to weep*, against

k *Interlin. Tig. Munst. Jun. Trem.* l *Jun. Trem.* m *As ours; and Piscator warneth that the two latter clauses are not to be readd with an interrogation.* n *Merc. Druf. Cappel.* o *Mercer.* p In illis, *viz.* ἐκκλησιαις ἢ λαοῖς, *Druf.* q *Cappel.* r Quid illis bestiis recondamus? *Mercer.* s Armenta Bucera, *Grot.* t *Tig. Jun. Tremel.* u *Kamus.* w *As likewise the Syriack and printed Arabick.* x *Mercer. Druf. Capp.*

which conceit of theirs is * objected, that as that word or form is not elſewhere found in Scripture, ſo if it were found would not regularly ſignify, to *weep*, or *bewaile*, actively, but paſſively, *are wept for*, or bewailed. But indeed I think that this verſion of theirs doth not make it neceſſary to us to conjecture, that they did read it otherwiſe than now it is read; though ἐκλαυσαν doth not preciſely ſignify *being perplexed*, yet *weeping*, *wailing* and *lamenting* being uſual ſignes, and effects of a perplexed, troubled mind, they might I ſuppoſe well enough think that by expreſſing this particular, they might not improperly comprehend whatſoever elſe perplexity of mind doth import, or diſcover it ſelf by. This I imagine is an eaſier and gentler way of reconciling what we find in them to what we find in the Hebrew, than to fly to ſuch a conjecture as ſhall violate the rules and propriety of the language by confounding active and paſſive formes in it; and the ſame way of reconciliation will alſo I ſuppoſe ſerve for reconciling to the Hebrew ſuch other tranſlations as are given, not having the ſtrict ſignification of perplexity, as *viz.* that of the vulgar Latin, *mugierunt*, have lowed, *viz.* we may well ſay, as expreſſing great perplexity; that alſo of Munſter, *oberrarunt*, wander up and down, and *Caſtalio*, *plorant*, *crie*. The reaſon of this perplexity in or to them is expreſſed, viz. *becauſe they have no paſture*, all that they ſhould feed on being deſtroyed and conſumed by ſuch means as have been before mentioned, and ſhall again be mentioned in the following verſes. For aggravating this calamity that he deſcribes, is added that this penury and want of paſture reacheth not only to the greater ſort of cattle, which require a greater plenty of graſſe, or ſuch things as they ſhould feed on, but alſo to ſuch leſſer ſorts of them which might be ſatisfied with leſs, as even poor ſheep which might be ſatisfied with ſcantier food, and ſhorter graſs. So he ſaith, *yea the flocks of ſheep are made deſolate*, even they are in a ſad deſolate periſhing condition, not finding wherewith to ſuſtain themſelves. This import, or emphaſis, for ſetting forth the extremity of the calamity fallen on the land doth *Kimchi* obſerve to be in the practice גם *Gam*, by ours rendred, *yea*, ſhewing it to be ſuch as that even thoſe leſſer cattle, which often feed to ſuffice them in places where thoſe of the bigger ſort cannot; could not now find what to feed on. The word הצאן *Hatſon*, by our Tranſlators rendred, as by ſeveral others, *ovium*, ſheep, as if peculiar to that kind of leſſer cattle, is by the Vulgar Latin and others rendred by a word of larger comprehenſion, *pecorum* (or *pecoris*) cattle: and it is noted by the learned Jew *Abu Walid* to be a name نعم الضان والمعز جميعا *that comprehends both Sheep and Goats*, ſo that he thinks that in Arabick it ought to be rendred by غنم *Ganam*, which likewiſe ſignifies both thoſe kinds, and not by ضان *Ddan*, although in letters agreeing with it, becauſe that in the Arabick is a name peculiar to ſheep as diſtinct from goats. He obſerves likewiſe that ſometimes يخص به الضان من الماعز *it is peculiarly ſpoken of ſheep as diſtinct from goats.* (as 1 *Sam.* 25. 2. where it is ſaid that *Nabat* had three thouſand צאן *Tſon*, *ſheep*, and a thouſand עזים *goats*) The ſame is noted by *Kimchi* alſo, that it is a name common to הבהמה הכבשים והעזים חרקה *leſſer cattle*, viz. *ſheep and goats*, and that ſometimes כולל כלם it comprehends them [y] all, but ſometimes is attributed peculiarly to [z] one kind viz. *ſheep*, as in the forecited. 1 *Sam.* 25. 2. and on the contrary that ſometimes it comprehends both הבהמה הרקה והבקר not only thoſe leſſer kinds of beaſts, but thoſe bigger ſorts alſo that come under the name of בקר *Bakar* kine &c. In that Latitude he thinks it to be taken [a] 1 *Sam.* 8. 17. That it cannot be ſo here appears, it being put as contradiſtinct from what is under that name בקר *Bakar*, [b] ſignifying *bigger cattle* before mention'd underſtood, but muſt either be taken peculiarly for *ſheep*, as it is by ours, and ſeveral others, or taking in with them goats alſo, as by them that render it by *pecus*, and the *Chaldee* and *Syriack* rendring it ענא *Ono*, and the Arabick غنم *Ganam*, which words ſeem common to both thoſe ſorts of ſmaller cattle, of theſe it is here ſaid נאשמו *Neeſhamu*, which our laſt Tranſlators render, *are made deſolate*, the others more ancient to the ſame import, *are deſtroyed*, agreeable to what alſo the Greek hath ἠφανισθησαν, and the Chaldee צדיאו; the Syriac ; the Arabick MS. استوحشوا (*are made deſolate*) the Printed انقرضت; the Vulgar Latin *diſperierunt*, are periſhed. Munſt. *damno affecti ſunt*. Caſtal. *mulctabantur*; Grotius looking on *deſolati ſunt* as litterally anſwering the Hebrew, explains it by, *ad paucitatem redacti ſunt*, are become few in number. All theſe take the root אשם *Aſham* in that ſenſe as it agrees with שמם *Shamam*, which

* *Buxt. Vindic.* y *As Levit.* 3. 6. *where ours render it the flock.* z *Yet may the naming one kinde give to underſtand what ſhall be to the other though the word do not ſignify them.* a *Where yet ours render it ſheep.* b *Which ſome look on not as proper only to kine, but other bigger cattle, as Horſes, Aſſes, and Camels alſo. Druſ.*

hath

hath the notion of *deſolation, deſtruction, waſting*, which ſignification *R. Abraham Ezra* and *D. Kimchi* alſo note it here to have; as it hath likewiſe, *Hoſ.* 13. 16. and *Iſai.* 24. 6. But this root hath alſo another ſignification, viz. of *ſinning* and *being guilty* or *faulty*, and in that notion doth the *Tigurin* verſion here take it, rendring *& greges ovium culpæ obnoxii facti ſunt*, and the flocks of ſheep are made (obnoxious to blame) guilty or faulty, by which I ſuppoſe he muſt neceſſarily mean obnoxious or liable to ſuch puniſhment, or ſuch evils and judgments, as their owners had by their ſins provoked God to ſend upon them; for it were they, that had ſinned, as for theſe poor ſheep what had they done whereby to deſerve what is befallen them? and ſo underſtood, it will well agree with that explication of *R. Salom. Jarchi*, in which he ſeems to take in both thoſe ſignifications of the root *Aſham*, viz. נחקלקלו באשמתם, which *Mercer* renders *vaſtati ſunt delicto ſuo*, are waſted or deſtroyed by their ſin: for explaining which I ſuppoſe is well added by [c] a learned man, ſc. *Iſraelitarum*, viz. the ſin of the Iſraelites. Mean while they ſuffer as if they had been themſelves guilty, and the ſenſe of their ſufferings they teſtify by their lamentable moans, and groanings, which certainly ſhould have moved their owners, for whoſe ſake it was that they ſuffered, to have looked into the cauſe thereof, which was their ſins, and ſo to have put up their ſupplications to God for removing his judgments, and thoſe calamities which for their ſakes had fallen on the poor cattle that belonged to them. We may well look on the words as including a reproof or upbraiding of their ſtupidity, which were not ſo ſenſible thereof, as theſe poor irrational creatures were. Even the cryes of thoſe ought ſo far to have awakened them. And ſeeing they did not, and would not take notice of them, The Prophet by his example whom they could not but think fit to follow, proceeds to inſtruct them, and lead them the way in the next words.

v. 19. *O Lord to thee will I cry: for the fire hath devoured the* [d] *paſtures of the wilderneſs, and the flame hath burnt all the trees of the field.*

Theſe words are by [e] ſome looked on as ſtill ſuch as were by the Prophet preſcribed to the Prieſts, to utter in their lamentations for thoſe calamities which had befallen them, continued all along from *verſ.* 15. But by [f] others, as ſuch wherein the Prophet having in the former ſet forth the terribleneſs of the judgments that were befallen them, whereby to move them to a due conſideration of the miſerable condition they had brought on themſelves, and all belonging to them, their land, and their cattle, he now declares what he himſelf doth, and will do (and ſo by his example incites them to do) for averting thoſe heavy calamities, *viz.* by prayer and ſupplication making his addreſſes to God, that he would have mercy on them, and remove thoſe evils from them, which by again particularly deſcribing he ſhews himſelf as he would have them alſo, the people, all with whom he hath to deal, to be duly ſenſible of, and to acknowledge as puniſhments by him for their ill deſerts ſent upon them. *O Lord to thee will I cry.* This is the only remedy that he ſeeth for removing thoſe great evils which he deſcribes, *viz.* earneſt prayer to God who ſent them, and who only can remove them; and that only to the true God, whom he deſcribes therefore by that glorious name proper only to him, *viz.* יהוה, which is therefore by ſome of the modern Interpreters retained as a proper name, and written in its own proper letters, [g] *Jehovah*; but ours and others, and generally all the more ancient rendred in the ſignification of *Lord*; and that not only here, but for the moſt part whereſoever elſe it occurs: For (to ſpeak only of our own Translation) in very few places, among the many in which it is found, it is ſo expreſſed. We find it ſet down *Ex.* 6. 3. where we read, *by my name Jehovah, was I not known to them.* and ſo Pſal. 83. 18. *Thou alone whoſe name is* Jehovah, and Iſa. 12. 2. *The Lord* Jehovah *is my ſtrength*, and 26. 4. *in the Lord Jehovah, is everlaſting ſtrength*: but I believe no where elſe except in ſome compounded names, as *Jehovah jireh.* Gen. 22. 14. and *Jehovah Niſſi* Ex. 17. 15. and *Jehovah ſhalom.* Jud. 6. 24. Their expreſſing it in thoſe places to be read according to its proper letters and vowels, ſhews that they did not think it a thing unlawful ſo to pronounce it, nor ſuperſtitiouſly abſtain from it; but give us withal to think, that they thought it could not by any one word, which ſhould fully expreſs the force and import of it, in ours or any other language be rendred, no ſuch one word do we find. St *John* by the holy Ghoſt himſelf inſpired, being in another language to expreſs it, doth it in more words. *Rev.* 1. 4. ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *he which is, and which was, and which is to come*, (or ὁ ἐσόμενος as Rev. 16. 5. *which ſhall be*) The forme of the word in it including the Characteriſtical letters or ſignes of all thoſe three tenſes, or times, preſent, paſt,

c *Jo. Leuſden.* d *Margin or habitations.* e *Grot.* f *Calvin. Merc. Tarn. Ab. Ezra.* דברי הנביא *the words of the Prophet.* g *Pagni. Jun. Trem.*

and future, denoting ſuch a one as ever was, ſtill is, and ſhall ever be, one and the ſame everlaſting being. But in that they do not frequently ſo expreſs it, but tranſlate it in the notion of another name, that of denoting abſolute ſovereignty and dominion (Lord) they ſeem to follow the authority and example of other ancienter Interpreters, who ſo have done before them, as the LXX, who do not at all read it, according to its letters, but generally render it by Κύριος, *Lord*; yet that when they ſo render it, they took that word in a ſingular and higher meaning, than when in ordinary uſe it is ſpoken of men in the greateſt power, may appear by what is [h] obſerved, that *Origen* in his copies of the LXX. did over againſt it in the Margin ſtill write the letters J. H. V. H. יהוה in Hebrew, to warn the Reader whom he was in that place to underſtand, ſeeming to intimate withal that the name was in it ſelf, to them ἀνυφώνητον as they call it, and many ſo do, only becauſe they have no proper letters according to their way of pronounciation to expreſs the right ſound of it, and again no one word by which to give the full meaning of it. No leſs cautious is the Author of the vulgar Latin in abſtaining from the expreſſing that name in its proper letters, uſually rendring it *Dominus*, The Lord, except in one or two places where he thought it better to expreſs it, as that it might appear to be a proper name of God peculiar to him, yet neither then doth he ſo expreſs it, but put in place of it another Hebrew name of God, viz. *Adonai*, as *Exod.* 6. 3. where what is in the Hebrew, my name יהוה *Jehovah*, he renders *nomen meum Adonai*, my name Adonai, which he puts likewiſe in the Apocryphal book of *Judith* c. 16. 16. It appears that he thought fit out of reverence to it, altogether to abſtain from pronouncing it in the proper ſound of its letters, and this may he ſeem perhaps to have taken from the Jews, who do altogether abſtain from ſo pronouncing it, but in lieu of it ſtill read אדני *Adonai*, which ſignifies alſo Lord, except where that word is joyned with it, and then read inſtead of it אלהים Elohim, *God*: (in which caſe ours alſo with ſeveral others render it, *God*:) the reaſon why they abſtain from pronouncing it according to its letters by the Jews pretended, is becauſe they think the right pronounciation of it, which was of old under the firſt Temple, and for ſome time alſo under the ſecond, well known and uſed, to be long ſince loſt, ſo that they dare not commonly adventure on it for fear of prophaning it, or calling God out of his right name. But divers learned men of late think this rather a piece of ſuperſtition, and needleſs fear, and that it may ſtill rightly be pronounced, and do therefore, according to its letters and vowels with which it is written, read and expreſs it. Ours, as we have ſeen, ſhew that they account it no way unlawful to expreſs it, yet out of reſpect to it, and following, as we ſaid, the authority and example of thoſe more ancient, do abſtain from frequent uſe of it, and chooſe to render it by *Lord*; and ſo whereas [i] others here render, *Unto thee O Jehovah*, ours read *O Lord to thee will I cry.*

Mean while the word in the Original uſed is by all confeſſed the name of God proper to him, and incommunicable to any other, his *memorial* as he calls it [k] *Hoſ.* 12. 5. by it therefore the Prophet calling on him, ſhews that on him and him only the true God he looked on as only able to remove the great calamities which were come upon them, and who he truſted being ſought to would remove them for his names ſake. *Unto thee O Lord,* כי אין מושיע זולתך becauſe there is no Saviour beſides thee. Theſe [l] calamities he had before deſcribed to his hearers; yet doth he here again, as the cauſe of his crying unto God in pathetical termes, lay open before God the ſame; we may ſuppoſe as to ſhew how ſenſible he is himſelf of them as judgments from him, ſo to ſtir up the people to the like conſiderations, and withal to move God to compaſſion on them by the ſenſe that they had of them. *For* (ſaith he) *the fire hath devoured the paſtures of the wilderneſſe*, &c. How dreadful the effects of the raging Element of fire are, in devouring and conſuming any combuſtible matters on which it ſiezeth, is a thing ſo well known, that to compare any other thing and the effects of it thereto, is the higheſt expreſſion of much miſchief thereby done to, and utter deſtruction brought on thoſe things, by that which is ſo compared to fire, or called by its name; ſo that it may well be thought [m] *nomen generale adverſitatum*, a general name of all adverſities, or things that do miſchief, and a deſcription of very great miſchief brought by them. This I note becauſe by moſt Expoſitours the name *fire* is not here taken in its proper notion, but under-

h *See the Preface to an Arabick Pentateuch in Bodly's Library, and ſee Procopius by Curterius on Iſai. The putting of which letters at firſt done out of reverence, and for good intentions, afterwards proved, as that Arabick Tranſlator of the Pentateuch ſhews, an occaſion of a great error to ſome Greeks, who being ignorant of the Hebrew language miſtooke them for Greek letters, and reading them the wrong way took them for* ΠΙΠΙ, *which they ſeemed to reſemble, and ſo took Pipi for a name of God, and ſo ſome Syrians following expreſſed it by* ڦڦ Phiphi, *which they thought to ſignifie* الرب *the Lord, or* الرب السماوى Alrabbo-ſſamaio, *the heavenly Lord, as in Bar. Bahlul's Syrian Lexicon renderd.* i *Pagnin. Jun. Trem.* k *See notes on that place.* l *Kimchi.* m *Flacius Illyr. that ſometimes* ponitur pro re quavis valde lædente.

ſtood

ſtood of other things thereto likened for their force and the miſchief that they do. What thing it is that is here ſo called becauſe of its power in doing miſchief, is not by them agreed on. [n] Some take thereby to be underſtood thoſe locuſts and other noxious vermin before ſpoken of, which are obſerved to have in them a malignity like that of fire in deſtroying of ſuch things which they light on; ſo is [o] cited from *Pliny* that expreſſion, ſaying of locuſts, *multa contactu adurunt, they do by their touch burn* (*or parch*) many things: and in this way doth *Kimchi* comparatively expound the words כאלו אש ולהבה עברה בהם כאשר עבר הארבה בהם *As it were fire and flame paſſed* (*or ſiezed on*) *thoſe things when the locuſts paſſed or ſiezed on them.* [p] Others, underſtand that extremity of drought and heat which (as above we obſerved) ſome think to have happened to them, and to have parched up all things in the land. So they look on the [q] immoderate ſcorching of the Sun to be called fire. *Pſ.* 83. 14. where he ſaith, *As the fire burneth the wood, and the flame ſetteth the Mountains on fire*, and *loca ſolis ardore torrida, places* ſcorched or parched by the heat of the Sun to be called חררים *Chararim*, burnt places. *Jer.* 17. 6. If theſe two *viz.* locuſts and extreme heat of the Sun came both together, as we have above ſeen ſome to think, and it is probable that they did, they may then be both well comprehended under the ſame name of *fire*, and they need not be looked on as two different expoſitions, nor will that of the *Chaldee* be much different from the laſt, which renders it קדום תקיף כאשרה *a violent eaſt wind like fire.*

Others think it to be underſtood of their enemies, and miſchief by them brought on the land; So *Abarbinel* ſaith that he ſpeaks ער צרת האיב *of the calamity from the enemy*, not from the locuſts: and to this purpoſe [r] ſome among Chriſtians, *hoc tropo pictam belli imaginem volunt*, will by this figurative expreſſion have to be (as it were) painted out the face of war; and ſo *Munſter* thinks this way it may be underſtood, *hoſtes per ignem & gladium omnia devaſtaverunt*, the enemies have by fire and ſword deſtroyed all things. (And ſo [s] fire will be taken in its proper ſignification) as well as in the former way, that *paſcua ſunt vermibus corroſa ac ſi ignis exuſſiſſet ea*, the paſtures were gnawn by worms (or locuſts, &c.) as if fire had burnt them up. Whichſoever of theſe things before mentioned be underſtood as the inſtrument of working thoſe ſad effects here deſcribed, there is no queſtion but that by God impowered and ſet to work, it would have force to produce them, as great as that of fire let looſe to the moſt combuſtible matter; mean while it is but his inſtrument, and worketh as by commiſſion or order from him kindled, and therefore by this fire here doth a learned [t] Commentator think it more convenient to underſtand it more generally of the fire of his burning wrath, which is called *the fire of his jealouſy* Ezek. 36. 5. and *fiery indignation*, rather than to name any particular which he choſe whereby to exerciſe the fury thereof. What ever it was that is here called *fire*, it was by that kindled, and what dreadful effects it wrought, the following words deſcribe. It hath (ſaith he) devoured נאות *Neoth* the paſtures, (or as it is in the margin, *habitations*) *of the wilderneſs*, which divers reading ſheweth the word ſo rendred to be ambiguous. That ſo it is, appears by the different rendrings of it both among ancient and modern Interpreters. The LXX. rendring it τὰ ὡραῖα, τῆς ἐρήμου, as alſo the printed Arabick. The vulgar Latin [u] *ſpecioſa deſerti*, the beautiful things of the Deſert, agreeably the *Tigurin* verſion, *amœniſſima loca deſerti*, the moſt pleaſant places of the wilderneſs, with which may well enough be joyned that which [w] others have, *paſcua*, paſtures, and [x] *loca herbifera*, places that bring forth herbs. Theſe all may we look on as agreeing with what we have in the text, *paſtures*. But the *Chaldee* Paraphraſt hath for it דרות מדברא *Diroth Madbera*, *habitacula* (*manſiones*, ſo Mercer) *deſerti*, the habitations or manſion places of the Deſert. The Syriack likewiſe ومسكن and the MS. Arabick مواطن البراري to the very ſame ſenſe. *The habitations of the deſert.* So among the modern, Caſtal. *Stationes* (or *Manſiones* in the foling verſ.) *ſaltuum.* Junius and Tremellius *habitacula deſerti.* Druſ. *habitacula*, or *habitationes deſerti.* Others *caulas, the ſheep cotes*, which is the ſame that the Jewiſh expoſitors alſo take; as *R. Sal. Jarchi*, *Aben Ezra*, and *Kimchi*, who in other words expreſſeth it by אהלי הרועים the *ſhepherds* tents. And *Rabi Tanchum* who in Arabick renders it مساكن *dwelling places.* The LXX. who here render it as we have ſeen, doth *Pſ.* 23. (or according to them 22.) 2. render it τόπον,

n *Druſ.* o *Againſt this interpretation may lay that objection mentioned by Ab. Ez. againſt R. Japhet from what is ſaid verſe* 20*th that the rivers of waters are dried up.* (*Which may ſeem not be done by Locuſts.*) p *Jun. Trem. Lively. Piſcat. Bochart.* q *Livel. Bochart.* r *See Mercer.* ſ Hoſtilis ignis *Ar. Mont.* Incendio Chaldæorum *Ribera.* Bellum cum incendio confertur quod omnia vaſtat *Tarnov.* ex *Winkel.* t *Tarnov. ſo Gualter.* iſtis vero hoſtilem rabiem vel potius horribilem Dei vindictam denotat. u *Which Munſter retains.* w *Pagn.* x *Interlin. ſo ours render* נאות דשא *Neoth Deshe green paſtures. Pſ.* 23. 2.

a place.

a place, I do not doubt but that any of these mentioned did know and acknowledge the word to have both the mentioned significations, as referrible, and by the Grammarians referred to such [x] roots, of which some have one and some an other, as either נאה, *to be fair or beautiful*, or אוה, [y] *to desire*, or נוה Navah, *to inhabit*, to each one of which the noun in this form is looked on as referrible; but that every one of them, in the place where he found it (as in many places it occurres) gave to it that signification, which he thought most proper for the place. Mean while these significations here given, though as to the literal notion they differ, yet do seeme to concurre in the meaning of the place, and to be comprehended in it; in asmuch as the pleasantest places and most abounding with herbage and grass in the Wilderness and open fields, where by those that looked after their heards and flocks often chosen, there to set up cotes and cottages for shelter and habitation to themselves, as being remote from any Towns or Cities, so that naming one the other would necessarily be understood, the pastures or feeding places, together with the mansions or shepherds houses in them. So saith *Kimchi* on the following verse, where the same words are repeated, that by the word נאות *Neoth*, he means, *grassy places* (מקומות הדשא שהיו במדבר) *which were in the wilderness*, and calls them Neoth, *caulas*, or *shepherds habitations, because the shepherds, who inhabit the desert, do there pitch their tents*, though they were remote from any other habitations. *R. Tanchum* something differently, he looking on the word as signifying مساكن *habitations*, or dwelling places, yet seeing in the wilderness there are not places of habitation, thinks to be meant the trees, التي تاوي اليها الوحوش ويستظل بها عبار الطرق *to which the wild beasts repair for covert, and travellers for shade and shelter*. According to this the following words, *and the flame hath burnt up all the trees of the field*, are a more particular explication of what is said in these. And by what hath been said will it appear easy to reconcile the difference betwixt interpreters mentioned, and that whether the word be rendred by *pastures, pleasant places, beautiful things*, or *habitations*, all which the word may signify, the meaning will be still the same, and such as comprehends them all; and so sheweth that as well as in the cities, so in the fields and wilderness also, all things conducing to necessity, convenience or pleasure, whether to man or beast, were destroyed by that which in one clause is called fire, in the other flame, all that might afford shelter to men, or covert and food for beasts, all which the name of pastures, habitations of the wilderness, and all the trees of the field, which he mentions likewise, do manifestly comprehend. In farther explication of the calamity he adds in the next verse.

v. 20. *The beasts of the field cry also unto thee: for the rivers of water are dryed up, and the fire hath devoured the pastures of the wilderness.*

The Prophet doth not only himself out of consideration of the miserable condition of things cry unto the Lord, but hath to bare him company out of the sense thereof, even the beasts of the field, even those that live abroad, and so were not [z] tamed by men, and find food on the Mountains, where Locusts do not usually come. The word by which their crying is expressed, is תעערוג *taarog*, which word is spoken of the heart, *Ps.* 44. 1. גאיל תערוג *As the heart panteth* (or brayeth, as in the margin of one translation) *after the water brooks*. The word is therefore looked upon as proper to the noise or cry by them made, but manifestly here used to express the noise or cry of other beasts also, and therefore it is by several interpreters rendred by a word of one general signification, as *vociferari, clamare*, to make a noise and cry, [a] or the like. The LXX, in a different notion of the word (though to the same meaning) render it ἀνέβλεψαν, and the printed Arabick تنظر اليك denote, as likewise the Vulgar Latin, *suspexerunt*, looke up unto thee; agreeably likewise to that of the Chaldee מסברא קדמך *Mesabro Kadamac, spectant coram te*, expect or wait before thee, or as *Mercer* renders it, *in te sperant*, hope in thee. These all fall in one meaning, their cry seeming to implie expectation and hope for help. But the Vulgar Latin inserts here some words, which neither in the Hebrew, nor any translation are found, viz. *quasi area sitiens imbrem*, which the *Doway* renders, *as a Garden bed, thirsting for a shower*. The learned *Grotius* conjectures that instead of *area*, a garden bed, might at first be written, and is to be readd *cerva*, an hart, viz. *as an hart thirsting for a shower*; which if so, then there needs no more to be said, then that he laboured to express the proper meaning of the word תערוג

x *See note on Hos.* 9. 13. y *To which the Hebrew Concord. referres the word; so in Arabick* اوى *Awah, is to take for an habitation, and then* ماوي *mawa, an habitation.* z *Kimchi feræ wild beasts, Grot. as the Syr.* ܓܥܢܐ. *Arab. MS.* تعج. *Castal. Munster.*

as

as properly ſignifying the cry or noiſe [b] of the hart, crying out, or braying through thirſt after water, to ſet forth the earneſt crying of the thirſting beaſts, that it was as [c] earneſt as that of the thirſty hart, otherwiſe it may be thought, that he had reſpect to the notion of עֲרוּגוֹת as it ſignifies *a furrow* in the earth, made for ſowing of ſeeds in it. The words here, as to the conſtruction, being the noun in the plural number בְּהֵמוֹת. Behemoth, *beaſts*, and the verb תַּעֲרֹג taarog, *cry*, in the ſingular, which literally ſound, *the beaſts doth cry*, which in the Latin, as ours and ſome other languages, being no proper conſtruction, cauſeth ſome with a ſupply to render it, *beſtiarum agri quæque glocitat*, each one of the beaſts of the field *doth cry*, as in ſuch caſes they think it requires to be done, and ſo to ſound, as *Aben Ezra* alſo thinkes, כל אחת ואחת *every one of them*. The Arabick verſions, both the MS. and the Printed, uſe the ſame conſtruction as the Hebrew, بهايم الصحرا تصيح MS. *all the beaſts of the field doth cry*, (the printed تنظر *doth look up*) اليك *unto thee*, which in them yet, muſt properly ſound, *do cry*, and *do look up*; It being the general uſe of that tongue, ſo to joyn a verb ſingular of the feminine gender to a noun plural, without requiring any ſupply, or any alteration in the ſenſe at all, and perhaps that uſe may be thought alſo to have been known in the Hebrew; and ſo no other conſtruction need be made of it. This their cry, are theſe beaſts ſaid by the prophet to direct to him, to whom he directed his, viz. *the one only true God*: They all (ſaith he) *cry unto thee*, as if that, even thoſe which were void of reaſon, and all diſtinct knowledge of God, and not capable of receiving it, or being inſtructed in it, yet by natural inſtinct guided, did acknowledge a dependance on his ſole providence, and to it ſeek for a removing of their ſufferings, and ſupply of their wants, in ſuch manner as they were able to do it, in loud cries, which were acceptable by him as ſupplications to him. This the expreſſion of *crying to him* ſeems to import, as likewiſe other like expreſſions elſewhere, as *Pſal.* 104. 21. where we read, *the young Lions roar after their pray and ſeek their meat from God.* again, *Pſ.* 147. 9. *He giveth to the beaſt his food, and to the young ravens that cry* (i. e. *unto him*;) for though that be not expreſſed in the Original, yet is it eaſily underſtood, and therefore in ſeveral tranſlations ſupplyed, as in the Greek τοῖς ἐπικαλουμένοις αὐτόν, *invocantibus eum*, which call upon him; and the printed Arabick الذي يصرخ اليه *which cry unto him*, and ſo in our ordinary ancienter Engliſh uſed in the Church ſervice, *that call upon him*, and ſo in *Job.* 38. 41. it is expreſly ſaid, *who provided for the raven his food? when his young ones cry* אֵל, אֵל, *El, El, unto God*, it is manifeſt, we ſee affirmed, that their cries are ſo heard and anſwered by God as if directly intended to him: yet is it in thoſe parallel places cited manifeſt, that thoſe irrational creatures are, as named, ſo, properly meant, and we doubt not but that here alſo we are ſo to underſtand the word in its proper notion of the beaſts of the field, who *as the Ox is ſaid to know his owner, and the Aſſe his maſters Crib, If.* 1. 3. may be ſaid after their manner, to know and acknowledge God, as him on whom they depend for their livelyhood, their being, and well being, and by their moanes and cryes in their wants or ſufferings to teſtify it. Yet doth *Abarbinel* think this here to be taken otherwiſe, *viz.* by the term of *the beaſts of the field*, to be meant thoſe other nations, beſides the Jews, whom *Nebuchadnezar* conquered and deſtroyed, and dryed up their rivers, even all thoſe to whom the *cup of Gods fury* was to be reached forth. *Jer.* 35. 15. &c. and him doth *Arias Montanus* follow in this, ſaying, *ut familiares & fidei domeſtici gregum & pecorum appellatione definiuntur, ſic gentes etiam harum animantium agri generibus componi aſſimilarique ſolent*; that is, thoſe that are of the family of God, and the houſhold of faith, are deſcribed by the name of flocks, and ſheep, ſo other people uſe to be likened and compared to other kinds of beaſts of the field. But againſt this a [d] Learned Commentator objects, that thoſe heathen nations did not in their troubles look up unto the true God, or cry unto him as theſe beaſts of the field are here ſaid to do, but unto falſe Gods. But ſure there is no reaſon why we ſhould take this name of beaſts otherwiſe then in its proper notion. The Prophets joyning the mention of their crying unto יְהוָה *the Lord* with his own, may well ſeem not only to ſet forth the greatneſs, and univerſality of the calamity which he is deſcribing, in that it extended both to men and beaſts, but to warn the people that he ſpake to, that they might take inſtruction, not only from him, but even from the beaſts of the field how to behave themſelves in the condition that they were in, *viz.* to addreſs themſelves in loud cries and ſupplications to the Lord, for removing thoſe evils, which either were come already on them, or were certain to come on them, if not by their repentance prevented, ſhewing that if they did not ſo, they [e] were more ſtupid then the very brute beaſts, which appeared more ſenſible than they in this kind, and teſtified it by their cries, of which they could not but

b *Although Jerom on Pſ.* 42. *explains it alſo* area. c *See Pet. à Fig,* d *Chr. à Caſtro.* e *Calvin. Dan.*

take, certainly ought to take notice, and lay it to heart, and be ashamed if they did not shew themselves to have as much respect to God, as they shewed. The reason which moved both him and these beasts, and ought to move all the inhabitants of the land to cry unto the Lord, is expressed in the following words. *For the rivers of water are dryed up.* This may well confirm the opinions which we formerly mentioned, that the miseries in this chapter described, did consist as in the abundance of Caterpillers, Locusts, and such noxious vermin; so also in great drought, and parching heat, and want of rain, the proper effects of which, are the [f] drying up of rivers and brooks of water, which give drink to cattel and beasts, and causeth them to suffer and perish by thirst. They that ascribe this also to the mischief done by the [g] enemy, stopping of springs or otherwise, may alledge what is said, as in the name of *Sennacherib*, 2 *King.* 19. 24. *with the sole of my feet have I dryed up all the rivers of the besieged places.* *Abarbinel* thereby meant the overflowing of their Kingdome by *Nebuchadnezer*, but the former meaning seems plainer. However this shews that they suffered by thirst having nothing to drink, and the following words shew that they had neither what they might eat, so he addes, *the fire hath devoured the pastures of the wilderness.* These are the very same words which we have in the foregoing verse, and therefore what was there said may suffice here, I shall only adde from [h] *Kimchi* for explication of the word מדבר *Midbar*, translated *the wilderness*, that it signifies מקום מרעה הבהמות *the place where Cattel* (or beasts) *do feed*, רחוק מן העיר או סמוך לעיר *whether it were farre from the city, or near the city*, any such place, and not only wild, remote, desolate, barren places were called by that name; and so the saying that the pastures used to be found in such places, or as others will, the habitations, or such places, where shepherds were wont to find food for, or to feed their cattel, were destroyed as by fire, will import that there was nothing left, or to be found there, which they might feed on, and so were through want driven to send out their cries to God for supplies. And so have we in this chapter, the description of a sad famine, extending both to man and beast, and admonitions to them how to behave themselves, and by what means to seek for the removal of so great calamity, though as to the instruments or means of bringing on them that calamity we have seen interpreters to differ, and so the verbs, by which it is spoken of, to be differently understood, by some as of a thing already done or come, by others as of what was to come, though by reason of the certainty of it, spoken of as what was either already past, or in present being. The same matter in much the same method shall we find him to prosecute in the next chapter also.

f 1 *King.* 17. 7. g *Ar. RMont. ib. Grot.* h *In his roots.*

# CHAP. II.

VER. 1. *Blow ye the trumpet in Zion* (margin, *or cornet*) *and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*

THat for sundry occasions, and for several ends, the Trumpets were wont to be sounded of old among the Jews, and that by order from God himself, appears as by what we read elsewhere in Scripture, so by what we find, *Numb.* 10. 2. *&c.* where we have both a command from God for making of them, and directions for the use of them, as 1*st*, for calling together the congregation, for holy meetings, *v.* 2, 3. 2*ly* For giving a sign to them for the journeying of their camps. 3*ly*, For giving warning by sounding an alarm, in time of war, or when any should oppress them, *v.* 9. 4*ly*, In the day of gladness, and their solemn days, and the beginning of their months. According to the distinct sounds given, they seem to have been given to understand, what kind the thing or occasion, thereby given them to take notice of, was. This blowing here called on them for, seems to be referred to the third head, concerning which the [a] Jewish masters note that by the words in the text הצר הצורר אתכם. *the enemy that oppresseth you* (b *or distresser that distresseth you*) is to be understood כל דבר שייצר להם *every thing that shall distress them*, as dearth, plague, or locusts (בצורת ודבר ואדברה) or like things; so that what

a *Maimon. Yad in Taaniot h c.* 1. 1. b *Ainsworth.*

ever

ever of such kind be here looked on as instruments of the calamity here described, it will equally agree to them; and so do the words of the Prophet sound, as a description of some great distress, in some such kind, which should justly deserve to be given notice of by such sign of blowing the trumpet to alarm the people, that they might be sensible of their miserable condition, and seek some way how to free themselves from it. And this warning of his to them ought as much to affect them, as if a watchman had set the trumpet to his mouth, and actually sounded an alarm to them. This his warning he repeats in differing expressions, signifying the same thing, *viz.* תקעו הריעו *blow* and *sound* an alarm, the more to stir up their intentions and affections: לעורר הלבבות עד דתשובה *to stir up their hearts to repentance* (saith *Kimchi*). *Zion* also, and his holy mountain, are the same place, (as *Ps.* 2. 6. *upon my holy hill of Sion*) the mentioning of which being the place of their solemn meetings, shews of what concernment it was that they should *all* have notice of the thing declared, and be admonished of, as follows, *let all the inhabitants of the land tremble*, not only of *Jerusalem*, but of all the country about. That was the usual effect of such sounding of a trumpet to them, so saith he *Amos* the 3. 6. *Shall a trumpet be blown in the city and the people not be afraid*? It did ordinarily in such a tune sounded, give warning of some such great evil appearing as might deservedly put them in great fear. That the matter here spoken of was of such nature as might require such a sounding, and such effect of it, appears by the description of it in the following words, *for the day of the Lord cometh, for it is nigh at hand. The day of the Lord*, i. e. a day in which he will send very terrible judgments on the land, and take vengeance on them for their sins. It is so called likewise *c.* 1. 15. (where more hath been spoken of the expression.) But though such were threatened to them they might perhaps continue secure, as thinking he might defer his coming, and be slack in it: that they might not so deceive themselves and *put far away the evil day* (Amos 6. 3.) he adds, *it cometh, it is nigh at hand*; so that if they will prevent it, or secure themselves from the danger of it, they must not delay their betaking themselves without delay to such means whereby they may do it. [c] *For who may abide the day of his coming, and who shall withstand when he appeareth*? (Malach. 3. 2.) To make them duly sensible therefore of the danger of their condition, and to awaken them from security, he proceeds to describe the terrour of that day.

v. 2. *A day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the Mountains: a great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations.*

*A day of darkness and gloominess*, &c.] a very calamitous day bringing with it much mischief and distress, it being a known expression, by [d] darkness to set forth figuratively a state of misery and calamity: and on the contrary by [e] light a time, or state of prosperity. Although by some darkness be otherwise here taken, *viz.* properly for darkness of the air, caused by what shall then befal them in their land. So *Kimchi* הצרה נמשלה לחשך כמו שהשמחה נמשלה לאורה *Affliction is likened to darkness as joy is likened to light*, or *else*, saith he, *the exposition is* כי מרוב הארבה חשכה הארץ *that through the multitude of the* [f] *locusts the land is darkened*, as it is said Exod. 10. 15. *For they covered the face of the whole earth, so that the land was darkened.* This latter way is by *Piscator* thought to be most agreeable to the words, as *appears*, he saith, *by what after follows*, of which the reader, when he hath seen that, will the better judge. Mean while I think it most convenient to take the first, as most applicable and agreeable to all expositions, whether they take by Gods instruments in bringing the calamity spoken of on them, to be meant, either locusts and the like hurtful creatures, or the *Chaldeans*, or other enemies, as in this we have above in the first chapter seen them much to differ, and shall in what follows have occasion to take notice of. This which he farther here saith, He adds in description of the condition of that calamitous day, according to the distinction of the words in our Bibles of the last Translations, and several others, joyning these words to the preceding, or according to that by many [g] others made, joyning them with the following, wherein he describes that people, as he calls them by whom that calamity shall be brought on them, *A great people and a strong*. It will be all one as to the meaning which of the [h] two wayes we follow, either understanding that [i] *day* or that *people* to be, as שחר Shachar, *the morning spread upon the mountains*. In the expressions given of these

c *See v.* 11. *of this chap.* d *Amos* 5. 18. *&c.* e *Est.* 8. 16. f *See R. Sal. & Ab. Ezra.* g *LXX. printed Arab. Castalio.* h *See Mercer.* i *Some refer it to both*, dies ille, & exercitus locustarum vel Babyloniorum. *Pet. à Fig.*

words is as much difference as betwixt light and darkneſs, ſome underſtanding by the one *viz.* light, and the other, viz. *darkneſs*. If שחר *ſhachar* be rendred as moſt generally, and I ſuppoſe aptly is, *the morning*, and the light thereof meant, then the meaning thereof ſeems to expreſs the ſuddain coming, and the wide ſpreading of the thing ſpoken of, and ſo as not to be hindred, in that reſembling the morning light, which in a moment diſcovers it ſelf on the tops of the mountains (on which it firſt appeareth) though at never ſo great a diſtance one from another. So *Iſai.* 58. 8. [k] To expreſs ſuddenneſs, is ſaid, *Then ſhall thy light break forth as the morning, and thy health ſhall ſpring forth ſpeedily.* But although this be a very appoſite and perſpicuous meaning; and a known and moſt uſual ſignification of the word שחר ſhachar be, *the morning*, as in the Arabick صبح *ſabar*; yet are there who have preferred to give to it here a clean contrary notion of darkneſs. So *Arias Montanus*, of whom *Chriſtopher a Caſtro* ſaith, *ſolus Montanus intelligit de tenebris*, only *Montanus* underſtands it of darkneſs. So perhaps among the Latin expoſitors before his time: but it is plain that all that *Montanus* hath is found in *Abarbinel*, and I ſuppoſe from him taken, for confirming this opinion, he obſerving that the ſame root hath the ſignification of blackneſs or darkneſs; and that thence the morning it ſelf hath that name *ſhachar*, becauſe it is the *antelucanum tempus*, the time juſt before the day break, and the darkneſs gathered together is thicker than before, as *Montanus* expreſſeth it, or as *Abarbinel*, becauſe the blackneſs of the darkneſs is not yet gone, nor diſperſed by the light coming forth on the earth. But this interpretation is much ancienter than him too. That ancient Grammarian *Abu Walid* puts it as his opinion, and ſaith he prefers it before that which others give of light; His words, becauſe the book is not printed, I will give, *that it is the expoſition of others that in the words* כשחר פרוש על ההרים *Caſhachar paruſh al haharim* שבה אנחשאר אלנראר פי אלבלאד באנחשאר אלצו פי אלנו הרא קיל ניהנא וחשביהה באנחשאר אלטלאם אולא i. e. *He likens the ſpreading of the locuſts in the country, to the ſpreading of the light in the air; This is that which others ſay; but the likening it to the ſpreading of the darkneſs is more convenient. As it is ſaid* Exod. 10. 15. *They covered the face of the whole earth, ſo that the land was darkened.* But *R. Tanchum* who had ſeen him, and, I ſuppoſe, well conſidered his opinion, thinks otherwiſe, who having given for the meaning that he likens אנחשאר אלנראר באנחשאר אלצו אנר אלצבאה *the ſpreading of the locuſts to the ſpreading of the light in the morning*, adds וקיל אן שחר הנא אלטלאם משתק מן שחור אי אנה יחגב אלצו לכתרתה פיצ׳יר אלטלאם מכטוטא על׳ אלגבאר כמא קאל &c. *and it is ſaid* (by ſome) *that* ſhachar *here is darkneſs, being derived from* ſhachor, *black*, viz. *becauſe they hinder* (*or vaile*) *the light through their multitude, ſo that darkneſs is thereby ſpread on the mountains, according to what he ſaith before, a day of darkneſs and of gloomineſs, a day of clouds and thick darkneſs*, agreeably to what he ſaith (Exod. 10. 15.) *they covered the face of the earth.* But (ſaith he) אלאול אטהר ואנסב *the former meaning is more perſpicuous and more pertinent.* Yet among modern interpreters *Junius* and *Tremellius*, though they differ not from thoſe who render *ſhachar* by *morning*, as to the ſignification of that word, ſeem, as to the meaning, to agree with thoſe others, who take it in the contrary notion of darkneſs, while with a ſupply of a word, which they think underſtood, they render it, *ut nubes auroræ panditur ſuper montes*, ſo that according to them the words run, *a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs, as a morning cloud is ſpread upon the mountains*, which is by them expounded, *tempus tam injucundum atque difficile*, &c. *a time as unpleaſant and difficult, as uſeth* to be the day, at the dawning of which very thick clouds riſe up to the mountains, which hide the ſun and the heavens, at the morning light, and darken the air and threaten the certain coming of ſhowers. But [l] others do wonder at them for ſo departing from the more uſual tranſlation, which is ſo agreeable to the words; and *Piſcator* ſaith he rather chuſeth leaving out *nubes* a cloud, to render it. *Ut aurora*, as the morning, i. e. (ſaith he) *ſplendor ſolis orientis, the light of the Sun riſing.* According to one of theſe interpretations, the words deſcribe, as we ſaid, the ſudden coming and wide ſpreading of the calamity ſpoken of; according to the other the greatneſs, or grievouſneſs of it, and may be (as we have ſeen ſome to take one way, ſome another) joyned either to the preceding words, wherein the calamity it ſelf is deſcribed, or to the following, wherein is deſcribed the quality of thoſe by whom it is to be brought on them. They are ſaid to be, *a great people, and a ſtrong.* [m] The ſame, that are above c. 1. 6. called *a nation*, ſeem here called *a people.* That they that are called by one of thoſe names, may, they ſignifying but the ſame thing, be called by the other is no queſtion;

k *Druſ.* l *Lively.* m *Yet Danæus thinks otherwiſe.*

but

but who they are, as there above we ſaw, is betwixt expoſitors a difference not eaſy to be reconciled, ſome thinking thereby to be meant Locuſts and thoſe other like creatures above chap. 1. named; others, enemies, as *Aſſyrians* or *Babylonians*, others thinking the Locuſts to be named but the *Aſſyrians* meant. Among the Jews the [n] moſt take the locuſts to be meant, but *Abarbinel* the enemies, to whoſe coming upon them, ſpoiling them and carrying them captive he refers all that is ſaid in this and the foregoing, and ſome of the following verſes. In that expreſſion, *blow the trumpet*, &c. he looks on as alluded to the blowing of the trumpet in year of Jubile. *Levit.* 25. though for a contrary end, that being to give notice, to every one to go to his own poſſeſſion, but this to warn them to depart from it into captivity, [o] שיצאו איש מאחוזתו ואיש ממשפחתו ילכו בגלות. *that they ſhould every man go out of his poſſeſſion, and every one depart from his family to go into captivity.* The [p] day of darkneſs ſpoken of, and the ſeveral words by which it is deſcribed he takes to be כנוי לחרבן בית ראשון והצרות שיהיו בו *a title or denomination of the deſtruction of the firſt Temple, and of the afflictions that were at that time, by the great people*, &c. thoſe that *Nebuchadnezer* brought with him againſt *Jeruſalem*. From of old hath the like difference been betwixt Chriſtians alſo and not yet decided. *Jerome* ſeems to be at a doubt which opinion to take, while he looks on the words as ſo properly denoting the locuſts, as figuratively to deſcribe the *Chaldeans*, as that *dum locuſtas legimus Babylonios cogitemus*, while we read of the locuſts we cannot but think of the *Babylonians*. *Per metaphoram locuſtarum deſcribitur impetus Chaldæorum*, ſaith he, *by a metaphor of locuſts is deſcribed the force of the Chaldæans*. Cyril alſo ſeems to be in doubt of which it ſhould be underſtood, of *locuſts*, or ἐξ ὁμοιότητος αὐτῶν *by likeneſs or compariſon to them*, of the *Aſſyrians*, and that it is ἐπ' ἀμφοῖν ἀληθὲς *true of both*. So *Theodoret* ſaith that by what is here ſaid he deſcribes both, *both the Locuſts and cloud of the enemies*. *Ruffinus* looks on it as peculiarly ſpoken of locuſts. Among more modern interpreters [q] there are, and thoſe of note, who are peremptory for underſtanding the *enemies*, *Aſſyrians* or *Babylonians*: [r] others are as poſitive for underſtanding *the locuſts*. 'Twill be hard to decide the controverſy where are ſuch authorities on both ſides. I ſhall endeavour ſo to explain the words according to their literal meaning, as that though I apply them to the locuſts, which opinion I think moſt agreeable to them to embrace, as that yet if any chuſe rather to apply them otherwiſe he may have the genuine ſignification of them. Theſe ſpoken of and called *a people* have added to them the epithets of רב *Rab*, great, and עצום Atſum, *ſtrong, great*, i. e. in number; ſo great it is ſaid of them, as we have ſeen *chap.* 1. 6. that אין מספר *they are without number*; and *ſtrong* though not ſingly and ſimply in themſelves, [s] yet by the might of him that imploys them, ſo ſtrong as to bring deſtruction on the whole land; *for he is ſtrong that executeth his word* (by them) as it is ſaid below *verſ.* 11. It is added in deſcription of them. *There hath not been ever the like, neither ſhall be any more after it, even to the years of many generations.* Much the ſame concerning this people (as they are called) ſpoken of have we been given to underſtand above in *c.* 1. *v.* 2. 3. where he puts the queſtion to them, whether the like to what he now ſhould ſpeak of had ever been *in their days, or in the days of their fathers, and bids them to tell their children, and their children again to tell their children, and their children alſo another generation*; which is plainly to ſhew the ſame that is here ſaid, that there had neither been the like to what is now ſeen (or ſhould be ſeen) in former generations, and that the like ſhould not again be ſeen in many generations; but that they, when they were told of it, ſhould look on it as a miraculous and ſtrange thing, not uſually heard of, nor by themſelves ever ſeen. In both theſe places ſeems to be ground for the ſame Queſtion *viz.* (the nation or people being underſtood of locuſts) How what is in either of them may agree with what is ſaid. *Exod.* 10. 14. concerning thoſe locuſts ſent by God on the land of *Egypt*, that before them there were no ſuch locuſts as they, neither after them ſhall be ſuch. What ſolutions are given of this difficulty we have already ſeen on thoſe words, which may I ſuppoſe ſuffice for clearing theſe alſo: yet if it may not be tedious to the reader, as being but a repetition of the ſame things, I ſhall here give him a tranſlation of *R. Tanchum's* note on this place. *If this* (ſaith he) *be taken as a narration of the coming of real locuſts, it will be contradictory to what God ſaith of thoſe locuſts, which were among the plagues of* Egypt, *before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.* This contradiction [t] ſome learned men ſolve by conſidering the places, *viz.* that that ſaying (in *Exod.*) was in reſpect of the land of *Egypt*, only concerning

n *Abu Walid. R. Sal. Aben Ezra. Kimchi. R. Tanchum.* o *Ar. Mont. differently explains this.* p *By which he looks on particularly declared the ninth of the month Ab.* q *Calvin. Munſt. Grot. Dow. Genev. notes.* r *Jun. Trem. Piſc. Bochart. &c.* s *See note on c.* 1. 6. t *This way Bochartus takes.*

the locusts that were there and which should be never after them in it: but this here in respect to the land of *Israel* alone in like manner also. And it is by [u] others said that the meaning is that there had not been the like in regard that there were four sorts of them together (*viz.* those named *c.* 1. 4.) whereas in the first (*viz.* what was in *Egypt*) were only locusts. But some do say, that this and the like expressions in the prophecies, or books of the Prophets כלה מבאלנאת פי אללפט are all hyperbolical language ולים יראר בה אל תחקיק *and that it is not meant that the truth of things should exactly answer to the precise signification of the word*, (but by words denoting what is excessive, meant what is very great, and exceeding the ordinary course of nature, or what is usually seen.) What is rendred in the text in our Bibles, *Of many generations*, and in the margin is noted to signify literally, of *generation and generation*, viz. דור ודור, and so it is according to the letter translated by many both of ancient and modern interpreters. So by the *Chaldee* retaining almost the same words with the Hebrew. So by the vulgar Latin, *usque in annos generationis & generationis*. So the MS. Arabick الي سنين جيل وجيل and many Latin versions. Nor do the LXX much differ, εἰς ἐτῶν εἰς γενεὰς γενεῶν: nor the printed Arabick الي سنين الي جيل الاجيال unto years to generation of generations: the Syr. ܠܫܢܝܢ ܕܕܪܕܪ until years of generation after generation. *Junius* and *Tremellius* render it as ours in the text do, *ad annos multarum generationum*, which seems a proper and genuine explication of the words literally sounding, *to the years of generation and generation*, the repetition of the word *generation* twice implying *contrariety*, *multitude* or *plurality*, [w] not only the two next generations, but a distance of long time after the present generation, though unlimited and undetermined, as to the precise number yet terminated by bounds of time, as much as to say not in hast or ordinarily in [x] every generation; not till after many years, years of more than the present and next following, and perhaps more be passed, i. e. not for a long time, such as God shall see fit, so indefinitely. Mean while the [y] word *years* here added seems to imply that in process of time such may or shall again be, and [z] not to an utter denial that the like shall ever again be, as some seem to understand, explaining it by [a] *nunquam ultra*, or [b] *neque ullis sæculorum annis futurus est*, never hereafter, or not in any years of ages. Those that think here meant the Locusts, take it for a long time indefinitely as we said, but they that understand it of enemies restrain it to the time of the coming of the *Romans* many years after the *Chaldeans*, as among the Jews *Abarbinel*, and of Christians several.

v. 3. ***A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea nothing shall escape them.***

In this and some following verses proceeding to describe in several high and figurative expressions the sad circumstances and effects which should attend the coming of that great and strong, numerous and mischievous people in the foregoing words mentioned and described, he in the first place, saith *a fire devoureth before them*, or as in the ancient *Geneva* English, and most Latin translators, as it is in the Hebrew in the singular number לפניו lephanau, *before him*: but it being referred to the noun *people* going before, which is a name of multitude, though in form singular, what is referred thereunto may indifferently be put in either number לפניו lephanau, *before him*, or *them*. This word is first in order in the original, and so signifies *before*, as to admit of some ambiguity, whether it be here to be understood of precedency in respect to time or place, as being elsewhere indifferently used for both, and is here therefore differently understood, by some in the one way, by others in the other, and in either seeming to make a good and perspicuous meaning, what ever be by that people understood: which is likewise to be said of the word ואחריו Veacherau, which follows, *and after him or them* that it may be referred either to place and position, what was behind hand, or to time, what was remaining after them. Among those who refer it to order of *place* seem to be the LXX who render [c] τὰ ἔμπροσθεν αὐτοῦ πῦρ ἀναλίσκον, καὶ τὰ ὀπίσω αὐτοῦ ἀναπτομένη φλόξ. *The things that are before him a consuming him, and behind him a kindled flame*, which *Cyril* understanding of the locusts, saith to be spoken because ταῖς τῶν ἀκρίδων ἐμβολαῖς, *by the incursion of the locusts whatsoever comes in their way is straitway consumed*, and if there be any thing left behind them ἔργον καὶ αὐτὸ ἔσται τῶν ὀπομένων ταῖς πρωταῖς, *that will be the work of those that follow those former* (to consume that likewise.) The like mischief he supposeth may also be said to be done by enemies. The vulgar Latin also

u *See R. Sal. Aben Ezra. Kimchi.* w Ne duas tantum generationes accipe, sed pro scripturæ usu multas. *Merc.* x Cujusque generationis. *Livel.* y *Ar. Mont.* z *Theodoret. Rib. Castr.* a *Vat.* b *Castr.* c *In the printed Arab.*

plainly

plainly so takes it here to be meant, rendring, *ante faciem ejus ignis vorans, & post eum exurens flamma,* [d] *Before the face thereof a devouring fire, and after it a burning flame.* St. *Jerome* gives for the meaning of it, *Quicquid attigerit quasi vorax flamma consumet, nihilque post se integrum derelinquet,* whatsoever he siezeth on he shall consume as a devouring flame, and shall leave nothing sound behind it. To the like sense R. Salomon, *they consume all things as if a fire devoured before them, and a flame burnt after them, Kimchi* also not much different, *in the place wheresoever they settle, it looks before them and behind them, as if fire had devoured and burnt up every green thing before them,* saith he, *and behind them, because the place on which they are is covered* (at the present) *by them.* According to these (the words before and behind being thus taken) there is a comparison of the Locusts, and what is by them done, to fire, and what mischief is by it when it siezeth on things, usually done; and the similitude is looked on as very agreeable to the nature of Locusts, which by reason of that noxious quality which is in them, are said to [e] burn such things as they light on, as hath been above observed on *chap.* 1. *v.* 7. But the learned *Bochartus* though he thinks the Locusts here spoken of, and meant by that *people* mentioned, doth not think them compared to fire, and their doings to the effects thereof; but by the fire to be meant another thing, *viz.* great drought and parching heat, which precede their coming, before likewise spoken of in the foregoing chapter *v.* 17. & 19. according to what we there mentioned concerning the opinion of him and others. And then taking the word לפניו. *before him* to denote not order of place but of time he saith, *utrobique agi de summa siccitate quæ locustarum adventum præcesserat, & secuta sit,* in both places to be spoken of [f] extreme drought, which both went before and followed (or continued) after the coming of the Locusts among them, whereby together with what mischief was by them done, all things that grew on the earth, were so scorched and consumed, as by fire and flame; [g] which either of these ways we take, it comes to pass (he saith) *the land is as the garden of Eden before them, and behind them a desolate wilderness.* Here again the words *before and behind,* are capable of being referred, either to order of place, or time, as that it may sound, either that part of the land which they were not come to, and that which in their going farther on, they left behind them. So Jerome, *quasi hortus & paradisus voluptatis omnis terra est quam non tetigerit: quasi solitudo & desertum quicquid fuerit prædatus,* As a garden and paradise of pleasure (such as was of old the Garden of Eden, *Gen.* 2. 8. *&c.* called also the Garden of God, and used upon comparison whereby to set forth extraordinary pleasant and delightsome places, as *Gen.* 13. 10. *Ezek.* 36. 35.) is all the country that they (this *people*) have not touched, and as a wilderness or desert all that they have preyed upon, or else [h] *before their coming, and after their departing, viz.* that that land which before their coming was so pleasant as is described, after they had been there was left wholly desolate. This meaning is here taken even by [i] some who in the former understood the words of order and place, and it may seem indifferent which way it be taken, as to the thing intended, *viz.* the description of great mischief, the extent and generality of which to express is added, *yea and nothing shall escape them,* so ours well render the meaning of the words וגם פליטה לא היתה לו *vegam pelitah lo haytah lo,* which literally sound, *and also there shall be no escaping to him* (or [k] *from him.*) so the word פליטה *Pelitah,* properly sounds [l] *evasio,* escaping, but withal is often so used as to signify not only the [m] act of escaping, but also the things or persons that escape, and remain. So as that, *there shall be no escaping to him,* will mean, [n] no escaper or nothing shall escape, no [o] remainder left. So *Aben Ezra* explains it, אין דבר שנמלט ממנו *there is nothing which hath escaped,* (or may escape) *from him or them.* And so *Kimchi,* שלא הניח דבר מן הצומח שלא אכל *because they have left nothing of such things as grow, which, he saith, they have not devoured.* Now there is betwixt Interpreters a little difference, in that, what ours with these that we have mentioned, and others, attribute to things, they attribute to persons; so the LXX. καὶ ἀνασωζόμενος οὐκ ἔσται αὐτῷ *& qui salvetur non erit ei,* and the [p] printed Arabick following, وليس من ينجو *and there is none that can escape,* so the Vulgar Latin also, *nec est qui effugiat eum,* neither is there any one that can escape him, which *Jerome* explains, *neque ullus poterit inveniri, qui illius effugiat manus,* neither can any be found

d *Doway translation.* e *So that some will have the name Locust, to be derived from* loca usta, *See Bochart. who slights it.* f *Tarnov. understands by fire,* Zelus Dei, *the Zeal (or burning wrath) of God.* g *By those that understand not the Locusts but Enemies to be here spoken of, look on by fire and flame to be denoted, their setting all things every where on fire.* h *Bochart.* i *Mercer.* k *Mercer* ei, *to him, that is,* ab eo, *from him.* l *Drus.* m Actio & res, *Schindler. So is it in other words, as, captivity, for captives,* &c. *Drus. So* v. 32. *the same word.* n Non erit evasor, *Pag.* o Reliquiæ, residuum, nempe quod quasi effugio superstes remansit. *Full. Cap. Conc.* p *The MS. Arabick literally according to the Hebrew,* ולא יכן לה פליטה which

which may escape his hands. The Syriack ܡܢ ܕܢܫܬܐ ܘܡܢ ܕܠܐ ܢܫܬܐ (may indifferently be referred to person or thing) *and there is not that may be delivered from him.* The Chaldee plainly referres it to the person, ואף שובא ליה ליה לרשיעיא *and also there is no escaping to him* (*or from him, or because of him*) *for the wicked.* Among more modern interpreters some also render, not *nihil*, nothing, but [q] *nemo*, no body or person. These that so by what *shall not escape*, understand men or persons, may seem by those, from whom they shall not escape, to understand, not Locusts, and such creatures, but Enemies, who, and not those sorts of creatures, use to seize on the persons of men; yet if any do so render the word, viz. *no man*, may it make also a convenient meaning, in as much as those vermin, universally devouring all the growth of the earth whereby men subsist, they also may be look't on as sufferers in that general devastation, and none of them be said to escape without mischief to him, or be out of fear of suffering by a general famin. But the word פגירה being of the feminine gender, and signifying as we have above seen, doth seem rather here to favour the referring it to things in general, than particularly to persons: and that will be a plainer interpretation, to render *nothing*, than *no man*, as taking in both. Among those that think the people here spoken of to be meant Enemies, and not Locusts, the former words of fire and flame, which are said to devour before and behind them, *Abarbinel*, by the *fire devouring before them*, understands, the vanguard, or fore part of the Army, by the *flame burning behind them*, the hinder part thereof, which though in other Armies it is usually made up of women, and children, and old and weaker people, not fit for fighting, yet in that army of the Babylonians was not so, but consisted of such who deserved also to be compared to a flame that burnt up all things upon the earth; and by what is said, *there should be to him none that should escape*, he thinks intimated that which befel *Gedaliah* the son of *Ahikam*, and those that the King of *Babylon* left with him in the land of *Judah*, where after a short time [r] *Ishmael* the son of *Nethaniah* came and slew them, so that there was none of them, that *Nebuchadnezer* had spared, left remaining.

By that *fire before them* [s] a Learned Latin Commentator would have to be understood, and alluded to that fire which was by the Chaldeans (who worshipped that element as a Deity) carried before their arraies to direct them in the way and threaten their enemies; and that behind them, that with which they should set on fire such things as they met with. This conceit though he seem much to please himself with, and may seem a nice observation, yet is by [t] some thought not to be here much to the purpose. The plainest meaning if it be understood of the enemies will be, their setting [u] on fire round about all things and so destroying all that they meet with. But I rather think those to be in the right who understand it of the Locusts, and such other vermin before mentioned, which, and what they did or should do, we take likewise to be farther described in the following words.

v. 4. *The appearance of them is as the appearance of horses, and as horsemen so shall they run.*

מראהו Marehu, *visio, vultus, species,* [w] *forma, facies*, the sight, countenance, (or visage) the forme of them, is like that [x] of horses, That it was no unknown comparison to liken locusts to horses, appears by what is said of these Locusts, *Rev.* 9. 7. (who ever are meant by them) that the shapes (or likenesses) of them were like unto horses prepared to battel, which resemblance in what ever else it may consist, we may think by what is by others observed to be chiefly in their look, their head and face. So *Theodoret* on this place saith, that if any shall accurately consider the head of a Locust he shall find it σφόδρα τῇ τῶν ἵππων ἰδέᾳ ὅμοιον, *very like to that of an horse*, which *Bochartus* observes to be noted by other later writers. The Arabians, who are well acquainted with those kinds of creatures, observe the same of them, as in the words by him cited out of *Damirie's* history of living creatures, wherein the Locusts being said, though a weak creature, yet in the make of its body, and several parts thereof, to resemble ten sorts of creatures of stronger kind, there is put in the [y] first place وجه فرس *The face of an horse*, and a Poet among them in particular manner expresseth the same saying, واذعمت عليها جياد الخيل الراس والفم *nimble horses have conferred on them the head and mouth*; so that aptly we may look on the Locusts in this expression in the first

q *Fig.* r *Jer.* 41. 23. s *Sanctius.* t *Assemblies notes English.* u *Grot.* Quaqua ibit omnia lucebunt incendiis. w *Ful. cap. Conc.* x *Schindler.* y 2. *The eyes of an Elephant.* 3. *The neck of a Bull.* 4. *The horn of a Hart.* 5 *The breast of a Lion.* 6 *The belly of* عقرب *a Scorpion, (So it is in my copy as well as in that of Bochartus, for which he thinks should be read* عقاب *which is a sort of Eagle)* 7 *The wings of an Eagle.* 8 *The thighs of a Camel.* 9 *The feet of an Ostrich.* 10 *The tail of a Serpent.*

clause

clauſe to be compared to horſes, in reſpect to their looks and appearance, and to the very make and forme of them, to which may be added what [z] others take it to conſiſt of, *viz.* their fierceneſs, boldneſs, and undauntedneſs, deſcribed *Job.* 39. 19. *&c.* Then in the following clauſe have we them again compared to them, in reſpect to their undaunted ſpeed and boldneſs in their progreſs, when put to it by their riders: *and as horſemen ſo ſhall they run.* For tis ſtill the horſe that runnes, though pricked forward by the horſeman; with ſuch ſwiftneſs ſhall they overturne all before them, not to be ſtopped or ſtayed; and here it ſeems to many a very convincing argument, that the words are to be underſtood properly of Locuſts, not of the Chaldeans or Enemies, in regard that they are ſaid to be like horſes, and like horſe-men. For the Enemies were really horſe-men riding on horſes, not only like ſuch, they nor their horſes. Some of them therefore that will have it underſtood of enemies, for eluding this ſay, that the letter כ, *c*, rendred in Greek ὡς, in Latin *ſicut*, uſually put as a particle of likeneſs, is yet ſo put, not παραβολικῶς, by way of compariſon, or ſimilitude, but, as elſewhere ſometimes it is, ἐπιτατικῶς, as *Theodoret* ſpeaks, *ad intenſionem ſignificandam*, for the heighthening of the thing ſpoken of, and to ſhew that it is eminently ſuch as it is ſaid to be; ſo that his ſaying, *their appearance is as the appearance of horſes*, will be as much as to ſay, [a] that their horſes appear to be indeed gallant horſes: and as horſemen they ſhall run, as much as to ſay, they ſhall ſhew themſelves to be gallant expert horſemen. Others retaining the comparative ſignification will have it to be underſtood of the foot or infantry of the army, as that even they of them appeared as fierce as horſes, and were as bold and ſwift as horſemen. *Pedites iſti erunt velociſſimi*, ſaith *Grotius*, Their very footmen ſhall be ſo ſwift. And *Abarbinel* after an impertinent ſtory, as if they were likened to Centaurs, which were thought to be half men and half horſes, which he thinks might here be alluded to, ſaith that elſe it may be, that their faces were great, and their members ſtrong like the appearance of horſes, and that their footmen ran with as great ſwiftneſs, as horſemen with horſes. But *Bochartus* his cenſure of this is, *Pedites cum equitibus conferri novum eſt, & inauditum.* It is a new and unheard of thing that footmen ſhould be compared to horſemen, and, *quis Aſſyrios dixerit ut equites fuiſſe, cum revera equites fuerint, iique magno numero?* who ſhall ſay that the Aſſyrians were as horſemen, when they were indeed horſemen, and they in great number, and as ſo elſewhere deſcribed, as *Ezek.* 23. 6. and 12. and 23. and *chap.* 26. *v.* 7. 10, 11. *Habak.* 1. 8. *&c.*? yet find we [b] another to ſay, *nec mirum eſt viros bellicoſos comparari equis generoſis, pedites equitibus, ad indicandum fortitudinem & celeritatem eorum*, It is no wonder that warlike men ſhould be compared to generous horſes, and footmen to horſemen, for ſetting forth their valour and ſwiftneſs. But I think the moſt perſpicuous meaning to be had, by likening the Locuſts and other like inſects with them, being imployed by God for executing his judgments, though otherwiſe ſeeming weak and contemptible creatures, to ſuch as are of greateſt ſtrength and power. To them likewiſe will the other comparative expreſſions in the following words, by which other circumſtances attending their coming and behaviour for the ſame reaſon, aptly agree; as firſt, that whereby the tumult and great noiſe which they ſhall make, in the next words compared to that of chariots ratling on the tops of mountains, and to the noiſe of crackling fire among ſtubble, or dry combuſtible matter, and to that of a ſtrong people ſet in battel aray.

v. 5. *Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battel aray.*

The words כקול מרכבות על ראשי ההרים ירקדון *Cekol Marcaboth al roſhe haharim Terakkedun*, ſeem capable of a double conſtruction, either ſo as to ſound, that the Locuſts ſhall leap (which is a proper term for their way of motion) on the tops of mountains with ſuch a noiſe as that of chariots jumping, and are therefore by *Junius* and *Tremellius* rendred. *Quaſi ſtrepitu curruum ſuper cacumina* (or [c] *cacuminibus*) *montium ſalient*, as with the noiſe of chariots on the tops of mountains ſhall they leap, as likewiſe the *Tigurian* verſion before them, *Irruent ſtrepitu quodam per cacumina montium ut currus*, they ſhall ruſh (or go on) with a certain noiſe on the tops of the mountains as chariots, or elſe ſecondly, *as the noiſe of chariots which leap*, (or when they leap) *on the tops of mountains*, with an Elliptis underſtanding to be ſupplyed either, *which*, or *when they leap on the tops of mountains*, ſo

z *Merc. Pet. a Fig. Ribera.* a Revera præ ſe ferunt equorum aſpectum & ut vere equites current. *Chriſt. à Caſtro.* who obſerves ὡς, as, in Greek ſo to denote John 1. 14. ſo in our ordinary ſpeech we ſay, *he quitted himſelf as, or like a man*, i. e. *ſhewed himſelf truely ſo to be.* b *Brentius.* c *Piſcator.*

that whereas the words, *ſhall leap on the tops of the mountains*, are in the firſt referred to the Locuſts, or who elſe are ſpoken of likened to chariots, in the latter way are referred to the chariots, to which they are likened. This latter way doth *Druſius* mention, and it is that which the Syriack takes rendring, ܐܝܟ ܩܠܐ ܕܡܪܟܒ̈ܬܐ ܕܥܠ ܪܝܫ̈ܐ ܕܛܘܪ̈ܐ ܕܓܙ̈ܠ *like the voice of chariots, which make a noiſe on the tops of mountains.* But the former way is more by other interpreters followed. So the LXX. ὡς φωνὴ ἁρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται; and ſo the printed and MS. Arabick, and the Vulgar Latin, *ſicut ſonitus quadrigarum ſuper capita montium exilient*, as the ſound of chariots upon the tops of mountains they ſhall leap, and ſo moſt of the modern; yet not without ſome difference again, whether only the word *they*, or all thoſe words, *on the tops of the mountains ſhall they leap*, be to be referred to the Locuſts, *or only they ſhall leap*, to them, and, *on the tops of the mountains to the chariots.* *Mercer* obſerves it as the opinion of ſeveral [d] Jews, that all are to be underſtood of the Locuſts, which get up to the tops of mountains, whither chariots cannot climb: ſo that though for the noiſe and leaping, they be compared to chariots, and that be common to them both, yet the doing this upon the tops of mountains be proper to them; but himſelf preferres rather to take a middle way and part the words, ſo as, *to joyn on the tops of mountains*, to the preceding, like the noiſe of chariots, and then to referre, *they ſhall leap*, to the Locuſts underſtood in the word *they*; ſo that the words ſhall ſound, *ſuch a noiſe as chariots make when they are driven over the tops of mountains, ſuch do theſe Locuſts leaping* (or in their leaping) *make*: for though it be not uſual to drive chariots in ſuch places, yet if they be there driven, they will make a very great noiſe, and ſo the compariſon is by that heightned. But whatever difference be between theſe expoſitours mentioned, as to the conſtruction of the words; it will be indifferent as to the ſcope and meaning which we take, it being ſtill a compariſon brought to expreſs the horrid noiſe, which thoſe ſpoken of ſhall make in their approach, and thereby ſtrike terrour into the people, by their coming in ſo dreadful a manner. How great a noiſe Locuſts uſe to make where they go, may be gueſſed by what *Remigius* reports of them, from ſuch whoſe territories uſed to be infeſted by them, *viz.* that it is ſuch, *ut a ſexto milliari audiri poſſit ſonitus eorum*, that it may be heard ſix miles off. But it may be ſufficient for illuſtrating the preſent words (if underſtood of Locuſts) to adde thoſe of much like ſound *Rev.* 9. 9. where of thoſe Locuſts there ſpoken of, it is ſaid that the ſound of their wings was as the ſound of chariots of many horſes running to battel. The joyning together theſe two places, ſhews that it was looked on as a proper, and uſually received compariſon, to liken the noiſe made by the Locuſts in their motions to that of horſes trampling, and chariots jumping, which is known to be great. There follows in the next words another compariſon, whereby the frightful noiſe that they ſhall make is expreſſed, *like the noiſe of a flame of fire that devoureth the ſtubble*, and [e] ſuch noiſe as is of ſtubble burned by fire, which is known to make a great crackling noiſe. The noiſe may be ſaid to proceed from the ſtubble and from the fire, when ſuch [f] combuſtible things, as ſtubble and ſmall ſticks, are ſet on fire, there is a great noiſe made; with which expreſſion is much agreeable what is ſaid Eccleſ. 7. 6. *as the crackling of thorns under a pot, &c.* The noiſe in the former compariſon ſeems to be made by their motion, leaping or flying; this probably meant of that which is made by their chawing, or eating. So *Cyril* appears to have underſtood it, who ſaith, they report that their falling on the field is not without a noiſe, and that they make alſo [g] a great noiſe with their teeth, while they chaw the corn caſt down before them, like that of the wind driving the flame of fire. And ſo *Mercer* explains the words, as the noiſe of flaming fire conſuming the moſt combuſtible matter, *talis eſt & ejus plantas erodentis ſtrepitus*, ſo is the noiſe of them gnawing of the plants, (or things that it feeds on) So *Pet a Fig. Devorantium Locuſtarum ſtrepitum declarat*, he declares the noiſe of the Locuſts devouring things, [h] *magno ſtrepitu volant, & in agros decidunt, & ſegetes dentibus commolunt*, with great noiſe they fly, and fall down on the fields, and grind the corn with their teeth. Theſe words may be joyntly conſidered with thoſe preceding *v.* 3. according to thoſe who there take likewiſe a compariſon to be made of Locuſts to fire (as we have ſeen,) and ſo both will direct us to look on the Locuſts, and thoſe other inſects with them comprehended, under the name of that great and ſtrong people (*v.* 2.) as carrying along with them fire and the ſad effects thereof, wherever they go. There follows another compariſon of them, *As a ſtrong people ſet in battle aray*, for connecting

d *So of Ab. Ezra. Kimchi. and ſo of ſome among Chriſtians.* Qualem ſtrepitum in bellico tumultu edunt currus ſaltitantes, talem hæ beſtiæ edent ſuper cacumina montium ſalientes *Lively.* e *Druſ.* f *Kimchi.* g ἰσχὺν βλητικὴν, *which word ſignifies both weak and ſtrong, the laſt ſeemes here moſt apt, though Bochart. renders it* tenuem *ſmall, but others*, non tenuem, *not ſmall.* h *Bochart.*

of

of which words with the preceding [i] some will have to be understood, and repeated from them, either ירקרון yerakkedun, *they shall leap as, &c.* or else קול Kol, *the noise, as the noise of a strong people, &c.* So shall the noise of these be, leaving to be inferred the latter part of the similitude from the first being alone expressed, it being the usual custome of such, who are so ordered to encounter their enemies, to make a great noise and shouting, thereby to strike terrour into them (as *Kimchi* so understanding the words explains them) It seems to [k] others enough to understand, *they are as*, &c. *est ut populus validus ad pugnam instructus*, This people (or these People spoken of) are as a strong people set in battle aray; as if from speaking of the noise they made, he passed to describe the order in which they went on in executing their work. Here is observable the alteration of this expression from that before in verse 2. there those spoken of are called *a great people and strong*, here the same said to be *as a strong people*; which is an argument that in that first place they are called a people [l] not properly, but figuratively, because like, or as a people, so resembling them in such or such respects, that they deserve in that regard even to be called by their name, which seems an evident proof, that [m] neither the Babylonians, or any other, that as enemies should invade the land, are here meant, but really Locusts and such worms sent by God to execute his judgements on them, it being usual for amplifying, or extolling lesser things, to compare them to greater; not on the contrary greater things to lesser, except by way of diminution or vilifying them, [n] unless in such particulars where they do exceed them, though in others inferiour to them. The respects for which these here, (according to this way of understanding these words, *they are, &c.*) are said to resemble a strong people set in battel aray, pointed out, seeme to be, 1. their number and power of doing hurt; for their number, *they are as a people*, for their power, *strong*: such by experience they are acknowledged to be, [o] *Quid locustis innumerabilius & fortius, quibus humana industria resistere non potest?* what doth more exceed number, and what is stronger than Locusts, which no industry of man can resist? So *Cyril* saith of them, that they are devouring things, and διὰ πληθὼ ἀμέτρητον οὐκ εὐκαταγώνιστον, μᾶλλον δὲ καὶ δυσάντητον, *by reason of their innumerable multitude not easy to be encountred, but rather very dangerous and unlucky to be met with*, and that their breaking in is χρῆμα ἄμαχον καὶ δυσκαταγώνιστον παντελῶς ἀνθρώποις, *an irresistible thing and altogether insuperable by men.*

2. Their order and resolutness (if I may so speak) in their progress and posture, in that he addes in description of those *strong people*, to whom he likens them, *set in battel aray*; well disciplined Souldiers so and on such occasion ordered, constantly keep their ranks and places, and maintain their stations. His comparing these creatures that he speaks of to such, shews that they also did so keep order in their motions. That so they are observed to do, seems intimated by what is said of them [p] *Prov.* 30. 26. (according to our translation) *that they go forth all of them by bands*, and more plainly by what the Greek saith in rendring that place, *that they go on as in battel aray guided by one alarm*, εὐτάκτως, *in good order*, and what the printed Arabick version there, that all their carriage بعسكره in their armie is بحسن ترتيب in excellent order. [q] By other Authors it is observed of them, that they keep as constant in their places, when they fly, as the stone squares in a checkered pavement, without any moving out of them; so by *Jerome* as an eye witness: their steadfast keeping their order, and not by any means suffering themselves to be put out of it, is observed by *Theodoret* and *Cyril.* [r] Arabian authors who were well acquainted with them, observe likewise their framing themselves into a body كالعسكر *like an army*, in which when the first or leader moveth the rest all move, and when he settles the rest all settle together; and therefore they call a company of them [s] منظوم *Mandhum* which signifies a thing set or joyned together in order, so exact are they reported to be in setting themselves therein and keeping it, that they may seeme to be as expert in, and as observant of military discipline, as the best martialled Souldiers. In this regard the comparison of them to souldiers set in battel aray seems very apt, if we take in also with others the noise that they make like to such, it will make for amplifying the terrour of their coming. A dreadful thing certainly must it be to hear and see such circumstances by which it is here said to be accompanied. How people should therefore be necessarily affected with it, He describes in the next words.

i *Drus.* k *Bochart.* l *Bochart.* m *Pet. à Fig. respect of their number, Bochart. part. poster. p.* 467. n *As when great Armies are compared to Locusts in* o *Jerome on* c. 1. v. 6. p *Of the several interpretations of that place See Bochart. part post.* p. 459. q *See Bochart.* r *Aldamiri.* s *Kamus, as likewise* نظم *in Asap.*

v. 6. *Before their face the people shall be much pained: all faces shall gather blackness.*

מפניו Mippanau, *before his face, i. e.* at the very sight of them, or as Vatablus, *præ metu ejus*, through fear of them appearing, the people יחילו *Yachilu, shall be much pained, viz.* with great [t] pain, as those of women in travail. The word, though of greater latitude, is usually applyed to the signifying of those, and so where it is otherwise used may be looked on as denoting no ordinary paines, but such as are very grievous and hard to be suffered: and therefore do ours adde for giving heigth to the signification of it, the word *much*, as if it were in the notion of the verb necessarily included, although not by others so fully and distinctly expressed, they contenting themselves with one bare verb of more general signification, as [u] *dolebunt*, [w] *cruciabuntur*, [x] *horrent*, (or [y] *contremiscent.*)

How much they should be pained, how greatly disturbed, should be discovered by their looks; so he adds, *All faces shall gather blackness*, or as in the margin, *pot*, which is by many looked on as the proper signification of the word פארור *Parur*, as if it were altogether the same with פרור *Parur*, without the letter א *a*, which occurres *Numb.* 11. 8. where it is by ours rendred *pannes*, by others χύτρα, and *olla*, [z] a *pot*, or *cacabus*, a *kettle*, all to the same purpose, *viz.* such a vessel as things are boiled in over the fire, and it being therefore taken as the same with that, is literally rendred, *olla*, pot. So the Vulgar Latin, *redigentur in ollam*, shall be made a pot, or turned to a pot, by which, what is meant is manifest, and by others generally shewed, *viz.* to be made in colour [a] like a pot. So the *Douay* translation, which very literally used to render the Latin, expresseth it, adding that particle of similitude in this place, *all visages shall be made like a pot.* The LXX. πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας, (as likewise the printed Arabick which follows them كل وجه كسخام القدر *every face is* (or shall be) *like the burntness, or blackness of a pot.* The MS. Arabick likewise all faces, قبضوا سخام الطنجير have gathered the blackness of a pot. The Chaldee, all faces are covered אברום אוכמין כקדירא. with soot, black as a pot. The Syriack ܘܟܠ ܐܦ̈ܝܢ ܐܝܟ ܚܫܘܟܐ ܕܩܕܪܐ *and all faces shall be black like the blackness of a pot.* All these, its manifest, understand alike, a comparison here to be drawn from the colour of the pot, and not the matter or mettal of the pot to be meant, although from that also in other respects a comparison between that and the face may be drawn, as *Isai.* 48. 4. there he saith, *their brow was brass*, but here it is otherwise; and therefore as in those translations which we have seen, so generally in most of the modern, in the rendring, respect had not so much to the pot as to the colour, as ours in the text renders *blackness*, without mention at all of the pot which the word properly signifies. So [b] some render it only, *nigredinem*, or *nigrorem*, blackness. [c] Some *luridum ollæ colorem*, pale pot colour. [d] Some *pallorem*, *paleness*, which the learned Mr. *Lively* preferres among the rest, as proper to the meaning of this place, even though it should be granted that the word did more properly signify blackness; and seems to approve *Mercers* explaining it, *nigricantem pallorem*, a black paleness, or wanness. All of them agreeing in this, that by it is meant such alteration as is caused in the face and looks, through much fear and perplexity, and is a sign of it, which likewise is the scope of another interpretation, which is clean contrary to this, as to the rendring of the noun *Parur*, making it not to signify *blackness* but *beauty* (both here, and *Nahum* 2. 10. where the same expression occurres) as from פאר *peer, beauty, shining comelineſs*, (by doubling the last radical letter) so that the words may sound. *All faces have gathered in, contracted, or withdrawn their beauty*, which way take several of great note among the Jews, as *Abu Walid*, and *R. Tanchum*, rendring in Arabick جمعت جمالها وقبضته [e] *have gathered in and contracted their beauty.* So looking on the affixe there as understood with the noun, *Aben Ezra* also looks on the noun so to signify, *viz.* the same that *Peer*, *beauty or comelineſs*, and the sense of the verb to be שיתקבץ ויתאסף that it contracts or gathers it self [f] contrary to יתפשט *Yithpashet*, which is spoken of a thing when it openly shews it self (or laies it self open) and for illustration of this expression they bring, that where it is said וכוכבים אספו נגהם and the stars shall withdraw their shining, (*v.* 10. of this *chap.* and *chap.* 3. 15.) as looking on אסף *Asaph*, and קבץ *Kabats*, being of the same signification, *viz.* of *gathering*, or *gathering up*, both alike to denote *withdrawing*, or *taking up*, or *gathering in*,

t *Druſ. Tarn.* u *Jun. Trem.* w LXX. x *Chald.* y *Merc. the ordinary version of the Chald. Syr. Bochart.* z *And Judg.* 6. 29 1 *Sam.* 2. 14. a *Kimchi.* b *Jun. Trem.* c *Tig.* d *Caſt.* e i. e. *saith he,* زال روضعها منها لشدة الزمع واخوف بسط Basata, *to spread or lay open.* f *So in Arabick* قبض Kabada *is contrary to*

in. But here *Kimchi* tells us that his father excepts againſt this interpretation, as not proper, in regard that (as he thinks) the verb קבץ *Kabats*, is not uſed for *gathering up together*, or *gathering in a thing* that is already preſent, as אסף Aſaph is, but of *gathering together* that which is diſperſed, or not preſent. But for all this nicety, that he will have to be in the diſtinct ſignification of theſe verbs, *Rab. Tanchum* comparing both ſignifications of the words, this laſt mentioned *ſhall draw in or withdraw their beauty*, and the former, viz. *gather blackneſs*, or *paleneſs*, ſaith that this احسن واقوم بالمعني i. e. *makes a better and righter ſenſe.* Mean while what ever difference and even contrariety there be in the literal rendring of the words, they meet in one meaning, *viz.* to ſhew a great change and alteration in the countenance, from beauty what is contrary to it, and to ſay a face hath loſt its beauty, or that it hath gathered paleneſs or blackneſs is much the ſame thing, the receding of the one introducing the other. Ours we ſee in rendring it as they do, have the opinion and authority, of the moſt interpreters and expoſitours on their ſide.

What juſt cauſe of ſuch conſternation, and effects and ſignes thereof there ſhould be to them, ſufficiently appears from the preceding words, wherein the approach of thoſe executioners of Gods judgments by him ſent on them, ſo full of terrour, is deſcribed. The ſame is yet farther amplified in ſome following verſes, by declaring the terrour of their acting, being come and ſet on their work. So *verſ.* 7.

**v. 7. *They ſhall run like mighty men, they ſhall climb the wall like men of war, and ſhall march every one on his ways, and they ſhall not break their ranks.***

*They ſhall run like mighty men*] i. e. they ſhall go on with reſolution, ſpeed, and conſtancy, not fearing, failing, or fainting in their way. Such a conſtant unwearied proceeding in their courſe to be denoted by this expreſſion we may perceive, by comparing it with the like. *Pſ.* 19. 5. where it is ſaid of the Sun, *that he rejoyceth as a ſtrong man to run a race*, the word is the ſame in both places, viz. גבור *Gibbor* (there in the ſingular and here in the plural *Gibborim*) ſignifying a mighty or ſtrong man; and in both places by ſome rendred *Giant*, a known appellation of a man of ſuch condition. The verb alſo in both places is the ſame רוץ, *ruts*, denoting *running apace*, importing [g] ſpeed and ſtrength. Both concurring in theſe ſo deſcribed, ſhews that they ſhould go on [h] throughly in their work, as farther appears by what is added, *they ſhall climb the wall like men of war*, nothing ſhall ſtop them in their proceedings, no fence ſecure any thing from them. If they meet with any ſuch they ſhall ὅπλα δμείνες καὶ δειμάτων ὑπάρχουσι (as *Cyril* ſpeaks) being above ſloth and fear and like reſolute ſouldiers ſcaling the walls of ſuch places as are thereby defended, climb and paſs over them, ſo that any immured [i] gardens in incloſures ſhall be devoured by them, as well as the open fields; and in ſuch their proceeding he ſaith, *they ſhall march every one on his ways, and they ſhall not break their ranks*, they will not be ſtopped or put out of order, but keep themſelves in battel aray, as above *verſ.* 5. where what is ſaid will agree to theſe words alſo, what ours render, *they ſhall march every one on his ways*, in the Vulgar Latin is read, *Viri in viis ſuis gradientur*, which thoſe of *Doway* render, *the men ſhall march in their ways*, but *Ribera* thinks it to be an error of the ſcribe, who ſeeing the verb plural, *gradientur*, they ſhall march, to follow, thought that the noun was therefore to be of the plural number, and made it *viri*, men, inſtead of *vir*, which literally anſwers to the Hebrew איש *Iſh*, which ſignifies indeed *a man*, but in ſuch conſtructions imports as much as, *ſinguli*, they every one of them; ſo that the [k] verb is to be in the plural, though the noun be ſingular, by reaſon of, *they*, which contain as many ſingulars, each of which did ſo, underſtood. Every one of them ſhould in ſuch ſteady order march on in his way, that none of them ſhould in the leaſt way violate it; ſo he adds, *and they ſhall not break their ranks.* Which words in our language as they are of a clear meaning, ſo I doubt not but they give the proper meaning of the words in the Hebrew; yet becauſe there is a difference betwixt interpreters in their tranſlations, as concerning the literal meaning of the verb by ours rendred, *break*, it will be convenient to look ſomething into it, that ſo we may ſee, how they and ours may be reconciled one with another, and all with the original, which they labour to expreſs. That verb in Hebrew is יעבטון *yeabbetun*, of which [l] *R. Sal. Jarchi*, and [m] *Kimchi* note, that it is not elſewhere in the ſcripture found ſo uſed, which makes it neceſſary to enquire more diligently in what ſenſe it is here uſed, and upon what grounds expoſitours do or may go. For this end the Hebrew Grammarians look

g Conjuncta eſt enim cum fortitudine velocitas. *Rib. Tarnov.* h Strenue munus ſuum obeunt. *Mercer.* i *Petr. à Fig.* k *As likewiſe ſometimes in Latin.* l אין לו דמיון *it hath no like* m אין לו חבר במקרא *none is like it in the ſcripture.*

on theſe as the moſt probable ways. Firſt that in giving the ſignification, reſpect may be had to a known and uſual ſignification of the root עבט *abat*, which is *to give a thing*, or *take a thing in pawn*, or *for a pledge*, which thing is called עבוט *Abot*, and that becauſe a thing ſo given is retained and held back till it be redeemed by him that pawned it, this verb עבט *Ibbet* ſhould ſignify *to ſtop*, or *ſtay*, or *retard* and *with-hold*. To this notion the *Chaldee* paraphraſt renders it ולא מעכבין ארחתהון *and they do not retard their way*, or make ſtop in their way. In which way ſeveral others follow him, ſo *Abu Walid* لا يحتبسون في طرقهم *they do not retard themſelves*, or make ſtop *in their ways*: which rendring is alſo mentioned by *R. Tanchum*, and by *Kimchi* (although they mention others alſo) and the reaſon for this uſe of it which we have mentioned is in *R. Tanchum's* words משתק מן לעבוט עבוטו והו אלרהן לאן אלרהון מחבוס מעאק עלי קימה פכאכרה *it is derived from abot* (*in leabot aboto*, Deut. 24. 10.) *which ſignifies a pledge* (or pawn) *inaſmuch as what is pawned* (or given for a pledge) *is reſtrained and ſtopped for the value of that by which it is to be redeemed* (or till the value of what it is pawned for be paid.) Hence they look on it as evident that the root hath in it the notion of *reſtraining*, *ſtopping*, or *keeping back*, and in this notion is it, as by the *Chaldee*, ſo by ſeveral modern interpreters taken, as Pagnin. *neque retardabunt itinera ſua*, and Munſter, *nec tardi erunt in ſemitis ſuis*; and in our ancienter Engliſh tranſlation, that was in common uſe, it is readd, and they ſhall *not linger in their paths*; and in that from Geneva, *and they ſhall not ſtay in their paths.*

2. There are who do likewiſe look on the meaning of the word here to be taken from that of *a pledge or pawn*, but in a reſpect different ſomewhat from that before mentioned, *viz.* in regard that in giving a pledge, a thing is borrowed and ſo transferred by lone from one to another, as if it ſounded (as *Kimchi*, in his book of Roots, gives that way of meaning) ולא ישאילו אורחותם זה לזה, *and they ſhall not lend their way one to another*, as *Mercer* well obſerves his words to mean, and not as by [n] ſome they are rendred, *they ſhall not ask one another the way*, as *Vatablus* alſo reports it from ſome, *non interrogabunt iſte ab illo de ſemitis ſuis*, as if they ſhould not ſtand ſo much as to enquire of one another the way) in this acceptance of pawning or lending the MS. Arabick may ſeem to take it, rendring وكل واحد في طريقه يسيرون ولا يرتهنون سبلهم *and every one ſhall go on in his way, and ſhall not give* (to *take*) *in pawn their waies*, viz. they ſhall not recede from their ways, or part with them one to another, but every one keep conſtantly their own. And the word being taken in this notion, a learned • Commentator looks on it as an elegant expreſſion, by which is denoted, *quod non permutent inter ſe, vel non mutuent vias ſuas unus alteri*, that they do not change among themſelves, or lend as it were one to another their ways, but every one hold their own, keeping every one their place which they firſt occupied.

3. There is yet a way different from this, and not having reſpect to that ſignification of a pledge, but looking on it as ſignifying the ſame that עוה Ivvet (with which it agrees in ſound with a change of letters) doth, *viz.* to *pervert*, *wry*, or *make crooked*, as *Aben Ezra* and *Kimchi* ſay the word likewiſe to ſignify in the Arabick tongue. I think it well obſerved by the [p] learned *L. de Dieu*, that that word is not in the Arabick Lexicographers given properly in that ſignification, however *Aben Ezra* might find it in his time uſed, and though ſome other notions of it reducible thereto may be found in it, as of *cleaving*, &c. But however, it is thought ſo probable that the word in Hebrew hath that notion, that we find moſt to follow it, both Ancient, and Modern interpreters. The LXX. ſeem ſo to take it, rendring, ἡ ὃ μὴ ἐκκλίνωσι τὰς τρίβους αὐτῶν. The Printed Arabick follows them, ولا يميلون عن سبلهم: the Syriack alſo ولا تعطف عن سبلهم: and in the Vulgar Latin, *non declinabunt à ſemitis ſuis*, all to the ſame purpoſe, *they ſhall not decline, turn or go aſide from their paths.* Several among the more modern alſo, among whom we find theſe and the like rendrings, [q] *Neque de ſemitis ſuis deflectunt*, neither do they go aſide from their paths. [r] *Nullus à ſemita ſua deflectit*, none &c. [ſ] *Non pervertent ſemitas ſuas*, they ſhall not pervert (or make [t] crooked) [u] *non obturbabunt itinera illorum*, they ſhall not diſturb their ways. Theſe and the like all appear to take the word in that ſignification as agreeing with עוה *Ivvet*, as we ſaid, *to pervert*; and their meaning doth our laſt tranſlation, in language proper to the thing ſpoken of, ſo expreſs, as that likewiſe it is appliable to either of the other rendrings, and all of thoſe ways in them mentioned, either the ſtopping of any when they ſhould not, or their going, or

n *Pagnin. Lex.* o *Tarnov.* p *Who thinks it may be illuſtrated rather from the Ethiopick tongue.* q *Caſt.* r *Vig.* ſ *Jun. Trem* t Non obliquent. *Merc.* u *Oecol. ſee Diodati Edit. in 4to.*

thruſting

thruſting others out of their places, or their not keeping ſtrait in their ways, or even with others, but thwarting and croſſing them, being, or cauſing, a breaking of their ranks. By this is their orderly proceeding denoted, which is farther expreſſed alſo in the next words.

v. 8. *Neither ſhall one thruſt another, they ſhall walk every one in his path: and when they fall upon the ſword they ſhall not be wounded.*

So ſteadily ſhall they keep their ranks and their places which they at firſt take, that though they be ſo exceeding many, yet they ſhall not throng, or juſtle, or take away their room one from another, but keep every one exactly in his own path. Such accurate order being requiſite to be obſerved in great armies, leſt their number rather bring confuſion to themſelves, than hurt to their enemies: it is that wherein the skill of military diſcipline conſiſts in bringing them to, as that without which things are not like to ſucceed with them, for [w] *exercitus incompoſitus res eſt turbulentiſſima, & hoſtibus captu facillima, & penitus inutilis*, a diſorderly army is a very troubleſome thing, eaſy to be conquered, and altogether uſeleſs; while they hinder one another by their diſorder how ſhall they fight? *Exercitus vero pulchre diſpoſitus, & ordine collocatus, & amicis pulcherimus videtur, & hoſtibus propemodum invictus, & inexpugnabilis*, but an army well compoſed, and ranked in good order, is both a very fair ſhew to their friends, and a terrour to their enemies, and almoſt invincible, and hardly conquered by them; ſuch well ordered armies have at all times and places done great things. If the words here then ſhould be applyed to enemies, as by ſome they are, they would in an high manner expreſs both their courage and skill in war, and repreſent them as very terrible. Being applied to Locuſts and like vermin, as with others we apply them, who having no king, no commander to ſet them in order, yet go forth all of them in bands ſo exactly ordered, what leſs ſhall they give to be thought of them? The great hand of God *ex cujus jubentis diſpoſitione volitant*, as *Jerome* ſpeaks, by whoſe command (or ordering) they proceed, muſt needs be acknowledged in them: they muſt needs be acknowledged as his great army by him inſtructed and ſent among them (as he ſpeaks *v.* 25.) for performance of ſome great work, and their appearance muſt needs ſtrike ſuch terrour into them, as hath been deſcribed *v.* 6. eſpecially, when it ſhall be conſidered with what undaunted reſolution and ſucceſs, not by any means to be fruſtrated, they ſhall in ſuch their order and unretarded courſe proceed; which in the next words is ſhewed by his ſaying, *and when they fall upon the ſword they ſhall not be wounded.* Their boldneſs and reſolution is ſhewed in that they ſhall not fear the ſword, but dare to light even upon that; and their ſucceſs in that, though they do ſo, yet they ſhall not be wounded. So [x] *Kimchi* expounds theſe words אין הה"ל חוה כשאר אויביכם &c. *this army is not like other enemies, whom you may hinder with the ſword from coming upon you*, but theſe light even upon the very ſwords, and are not wounded, *viz.* ſaith he בקלותם *by reaſon of their lightneſs.* This might ſuffice for giving the meaning of this verſe, according to our tranſlation which we look on as moſt agreeable to the Hebrew; yet becauſe we find very different rendrings among ancient tranſlators, as to ſeveral of the words, it may be convenient a little more narrowly to ſearch into the ſignification of them. And firſt as to theſe words by ours rendred, *neither ſhall one thruſt another*, which are in Hebrew ואיש אחיו לא יחקון *veiſh achiu lo yidchakun*, and by moſt tranſlated into the ſame meaning, as by ours, giving to the verb the ſignification of [y] *preſſing* or *thruſting*, the LXX. uſes a word ſeeming different in ſenſe, rendring ἕκαστος τὸν ἀδελφὸν αὐτοῦ οὐκ ἀφίξεται *every one ſhall not recede from his brother*, and the Printed Arabick following them وكل واحد من اخيه لا يهرب *and each of them ſhall not fly from his brother*, viz. they ſhall not one part from another. This rendring of the Greek makes [z] ſome to conjecture that inſtead of *yidchakun*, they read ירחקון *irchakun* with ר. inſtead of ד. from רחק *Rachak*, to *be diſtant*, or *far from*, to *remove from.* But perhaps it may not be neceſſary to ſay, that they readd otherwiſe in the Hebrew than we now do, but only took the word רחק *Dachack* in a larger ſignification than is uſually given it, of *preſſing* or *thruſting*, viz. that, which in the *Chaldee* and *Syriack* it hath, of *repellere, propellere*, &c. to drive, or put off, or *thruſt away*, and ſo might think it well enough expreſſed by a word that ſignifies to abſtain, to fly, or keep himſelf from others, which will be of like import with putting that from himſelf. As to the next words *they ſhall walk every one in his path*, they are in the Hebrew גבר במסלחו ילכון *Geber bimſillato yelecun*: there is likewiſe ve-

w *Lively out of Xenoph.* x *And ſo Abu Walid.* y *Vulg. Lat.* coarctavit. *The Chaldee and Syr. having the ſame word with the Hebrew; other Latin verſions* premunt, urgebunt impellent, *all to the ſame purpoſe.* z *Schindler. Cappell.*

ry

ry great and ſcarce reconcilable differences betwixt ancient and modern interpreters. The firſt word גבר *Geber* doth uſually ſignify a Man, one of power, ſtrength, or authority שיש לו גבורה על האישה *who hath power over the woman*,[a] as *Kimchi* explains it, and is properly ſpoken על בני ארם of mankind; yet as the ſame Author obſerves, here attributed to locuſts, or ſuch creatures as he had before compared to גבורים *Gibborim*, ſtrong men, (*v.* 7.) and uſed as איש Iſh, *a man*, foregoing, is to denote every one of them ſingly. The ſecond word [b] מסלה Meſillah ſignifies properly, a way caſt up, or paved, from סלל *ſalal* to *pave* or *caſt up*, yet uſed for *a way* or *path* in general. Theſe being the known and undoubted ſignification of the words; How comes it to paſs that in the Greek there is nothing like to either of them? for in that we read, καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται, *they ſhall go laden in their arms* (or with their weapons) what is in this reconcileable with the Hebrew? *Capellus*, that he may make ſomething towards it, ſaith, that inſtead of גבר Geber *a man* (or each one) they readd with change of letters כבד *Cabed*, which ſignifies *heavy*; but how then ſhall מסלתו Meſillato ſignify *his armour*, or what word ſo ſignifying doth he think was readd by them in place of it? Perhaps it might be eaſy to ſay that they readd the firſt word *Geber*, as it now is, but looking on it in its notion of a ſtrong, great, robuſt man (as elſewhere they render *Gibber* of the ſame note) πολεμιστὴς *a man of might*, thinks it here to import *a man of arms or in armour*, and that inſtead of ἐν τοῖς ὅπλοις, in arms (which was included in that former word) was by them put ἐν ταῖς ὁδοῖς, *in their wayes*, ſo that the change was made by the ſcribe, not in the Hebrew text, but in their tranſlation, except we ſhould think that for מסלתו they read משלחתו, or משלחתו Miſhlacatho *his armour*. This I do not mention as placing any ſtreſs in it, but as ſeeming almoſt as probable as the other: as for the whole clauſe we may ſay with *Mercer*, that the Greek reading *ad Hebræum contextum applicari non poteſt*, cannot be made agree with the Hebrew text, *niſi ſenſum eos potius ſecutos dicamus*, unleſs we ſay that they followed rather the ſenſe, *quaſi etiam graviore armatura induti, non propterea impediantur quo minus in armis ſuis via ſua vadant*, as if, though theſe that ſhould ſo run like mighty men, &c. were clad in heavy Armour, yet they ſhould not thereby be hindred from going on even in their armes, with expedition in their way. But what may be their intention in their ſo rendring we need not put our ſelves on uncertain conjectures, having ſo plain a meaning from the Hebrew, both in our own and other tranſlations agreeable with it, and with the plain meaning both of the preceding and following words, as we have. Among others we have in the verbal rendring of this clauſe on our ſide, the Vulgar Latin, which is, *ſinguli in calle ſuo vadent*; but in the next clauſe he is farther diſtant from us, than either the Greek, or any other Ancient or Modern tranſlations that we have, as will by a brief view of it and ſome of them appear. The words in Hebrew being, ובער השלח יפלו לא יבצעו *Ubead haſſhelach yippolu lo yibtſau*, which ours very well render, *and when they fall upon the ſword* (or *dart*, as in the Margin) *they ſhall not be wounded*. The Latin renders, *& per feneſtras cadent, & non demolientur*, which the Doway renders, *and through the windows they ſhall fall, and ſhall not* [c] *demoliſh* (or ſhall take no harm, as the margin hath it.) A very great difference is here, we ſee, in the rendring the word *ſhelach*, from what is in ours found, while what we render *ſword*, he renders *feneſtras*, *windows*; which ſignification why he gives to the word I know not: a known ſignification of it, and by all received, is a *ſword*, *dart*, or other like armes, and in it elſewhere in the ſame Vulgar Latin ſeveral times uſed. Of the ſame notion is likewiſe سلاح *Salaho* in the Arabick tongue, and שלחא *ſhalca* in the *Chaldee*, but the ſignification of it for a window, I ſuppoſe is no elſe where given; nor for the rendring it ſo doth St. *Jerome* himſelf give any reaſon, or alledge any authority; yet doth he take notice of the difference of it from the LXX. who render it ἐν βέλεσιν on *darts*, and whom he cenſures for their tranſlation of this verſe, as if it did not at all, *expoſitionis ordini convenire*, agree to the order of the expoſition: but his cenſures, I ſuppoſe, may rather agree to them in reſpect of the preceding words, which we have already conſidered, than of this word which they take in a known ſignification, although he faſten the ground of their errour on their ſo underſtanding this word: but ſure as to this ſingle word, they give no improper notion. The fault that is, and occaſion of difficulty, muſt be from the other words that they joyn with it, as beſides thoſe that precede, ſo from their ſubjoyning to it αὐτῶν *their*s, *their darts*, which is not found in the Hebrew, and clean alters the ſenſe from what it would be without it; for whereas without it the words ſound, that they ſhould fall or caſt themſelves on any weapons that ſhould be held out againſt them, this muſt either ſound, that they ſhould fall [d] with *their*

a *In radic.* b *Druſ.* c *Others think it ought to be rendred paſſively, ſhall not be demolished, nor hurt.* d *Mercer otherwiſe*, in ſua ipſorum ruunt jacula.

*own*

*own weapons*, still keeping them about them, when they light or rest any where, which seems *Theodorets* opinion: or that others shall fall by *their weapons*; which seems *Cyrils*, as if by their consuming the fruits of the earth, and like provisions, with their teeth, which he takes to be understood by their darts, or weapons, people fell, i. e. were killed through famine: and then in their rendring the last words לא יבצעו *lo yibtsau*, by ϗ ϗ μὴ συντελεσθῶσι, *& non consumentur*, they shall not be consumed, seems some difficulty, *Theodoret* understanding it, they shall not be satisfied, *viz.* in exercising hostility; and *Cyril*, that they (*viz.* the people) shall not be yet at an end, (*viz.* in their suffering what they did by the losse of the fruits of the earth, but must look for farther trouble and mischief from them coming into their cities and houses as follows,) but the printed Arabick done out of Greek renders the whole clause thus وبسهامهم يسقطون ولا يكملون jaculisque suis corruent, & rem ad exitum non perducent. *And shall fall with their own darts, and shall not perfect or bring the matter to an end.* By which version it appears that he readd, as it is observed in some copies to be readd, συντελέσωσι, actively, *perficient*, shall perfect or bring to perfection; which rendring may be confirmed by the rendring of the Syriack interpreter in this place ܡܢ ܝܘܩܪܐ ܕܙܝܢܘܗܝ ܢܦܠܘܢ ܘܠܐ ܢܣܩܘܢ ܠܪܝܫ rendred in Latin, *præ armorum suorum pondere cadent, & rem ad exitum non perducent*, they shall fall through the weight of their armes, and shall not bring the matter to an head. But however these may agree one with another, they differ, which is that we are to shew, all from that which ours take to be the true meaning, and so doth the *Chaldee* Paraphrast also, who gives for the meaning of this last part of the verse גבר בכבישיה אזלין לאתר דאנון שליחין קטלין ולא מקבלין ממון, *every one goeth in his path, to the place* (or at the place) *whether they are sent,* [e] *they slay* (or fight) *and do not take money*: where it appears that he takes the word השלח *Hashelach*, which the most render *armes*, or *weapons* (only the Latin *windows*,) in the usual signification of the root, *sending*, as if it devoured the place whether it was sent, [f] or that for which they were sent; then he addes, *fighting* or *slaying*, which is not in the Hebrew, by his adding which *Pet. a Figuiero* thinks that he understood the words to be spoken not of Locusts but of enemies; then the last word יבצעו *Yebtsau*, he takes in a different sense, from what the others that we have seen do, viz. of *taking mony*, as if he should say that they were not as other enemies, who would be satisfied, and taken off for mony; but that was not it which these desired. Yet are there among modern interpreters, who follow him in the rendring of this, who in the other take the same way that ours do, which gives us occasion to enquire something into the signification of that word. The root בצע *Batsa* therefore we shall find to have several significations, as 1. The notion of *coveting*, and seeking after gain or profit, as *Prov.* 15. 27. בוצע בצע *he then is greedy after gain*, and *Habak.* 2. 9. בוצע בצע רע *that coveteth an evil covetousness*, and oft elsewhere; and in this way the *Chaldee* we see here takes it, and so the Tig. *nec lucro inhiant*: another (in Vatab.) *non studebunt avaritiæ*: and so (in Calvin) *non concupiscent*: the MS. Arab. also done out of the Hebrew ورا السلاح يقعون ولا يطمعون *They shall fall after the sword* (or weapons) *and shall not covet.* 2. The notion of *perfecting*, or bringing to an end, as *Isai.* 10. 12. כי יבצע יי את כל מעשהו, *when the Lord hath performed his whole work* and Lament. 2. 17. בצע אמרתו *he hath fulfilled his word.* In this it is here we see taken by the Greek, printed Arabick, and Syriack.

3. The notion of *cutting, cutting off, wounding*, and the like, as *Job.* 6. 9. ויבצעני *Vayibtseni* and *would cut me off*, and *Isaiah* 38. 12. ויבצעני, *and he will cut me off*, and *Amos.* 9. 1. ובצעם *Ubetsaam*, and *cut them* (or *wound them*, as in the Margin) In this signification it agrees with פצע *Patsa* (*b* being changed with *p*) which signifies *to wound*, and as it is confirmed by *R. Tanchum* from the Arabick tongue, in which بضع *Badaa* signifies *to cut, cleave*, or to *break in pieces*, as also in the *Chaldee*; and therefore is it by him and by *Abu Walid* here rendred by ينجرحون viz. *they shall not be wounded.* In this notion we see ours take it with many others, among whom perhaps the Vulgar Latin may also be reckoned, as by [g] some *demoliri* in him is interpreted by *concidere*, and the meaning said to be *concident se, vulnerabunt se*, shall cut or wound themselves. The verb, though in form active, and so also in other places used, yet is here observed by *Kimchi* to be עומד Omed, *intransitive*, and to have a passive signification. It having manifestly these different significations, and each of them having those

e Trucidant, *though some read* trucidantur (*Leusden*) *or* trucidabuntur *Pet. a Fig.* f *R. Sal.* g *Ribera.*

of good note that chooſe it and preferre it, we have, we ſee, liberty of choice, and take which way we will, we have ſuch as are of good credit and authority to bare us company. But as far as I am able to judge, that, which ours with many others take, is in this place ſo farre more perſpicuous, (as agreeable to the undoubted ſignification of the Hebrew words, and of ſo good coherence, with the preceding and following words) than either of the other, as that were it not in reſpect to the authority of thoſe that take them, I ſhould think all that we have ſaid in mention of them, to be but a digreſſion. To this way therefore we keep, and by it are directly led on to what follows in the next words, in which is farther deſcribed, what this army of God here ſpoken of, being of ſuch boldneſs and agility, as theſe and the foregoing words ſet forth, ſhall proceed to do, *viz.*

**v. 9. *They ſhall run to and fro in the city: they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the windows like a thief.***

*They ſhall run to and fro, &c.*] The word ſo rendred is ישקו *Yaſhokku* and that it is properly ſo rendred I think may not be doubted, being from the root שקק *ſhakak*, and ſuch forms as are derived from it [h] *Kimchi* notes the proper ſignification to be ההליכה בהחמדה *a going with continuance* (or *continual going up and down*, as in his notes on this place התמדת ההליכה) and he (as likewiſe *Aben Ezra*) thinks it to have affinity with the word שוק *ſhok* which ſignifies *a leg*; and that it is here properly ſpoken of Locuſts, who have long legs, and with them הולך תמיד ולא ינוח אלא מעט *are continually going, and ſeldome reſt.* But whatever may be thought of the nicety of that conceit, it is manifeſt enough that our word doth ſo ſignify, and that it is elſewhere alſo ſpoken of Locuſts, as *Iſai* 33. 4. כמשק נבים שקק בו which ours render, *As the running to and fro of Locuſts ſhall he run upon them.* In this ſignification *of running up and down*, or *going*, is the word here by many interpreters apparently taken; as by the Vulgar, rendring, *Ingredientur*, they ſhall enter the city; by others alſo, *per urbem* [i] *gradientur*, or [k] *per civitatem ambulabunt*, or [l] *in civitate diſcurrunt*, or [m] *civitatem percurrent*, or [n] *per civitatem current*, or [o] *urbem pervadunt*. Theſe all manifeſtly take that ſignification of the word, nor need we to think that the Greek take it otherwiſe, rendring, τῆς πόλεως ἐπιλήψονται, and the Printed Arab. following them, يأخذون المدينة *they ſhall take*, or, *ſieze on the city*; or the Syriack rendring ܢܣܬܡܠܘ ܒܩܪܝܐ *they ſhall go up into the cities*; and the MS. Arabick في المدن يفيضون *they ſhall pour out themſelves* (or ruſh together) *in great multitudes in the city. R. Tanchum*, ירדטון (or rather ידוסון) *they ſhall trample.* But the Chaldee Paraphraſt ſeems to go wider off from any ſuch ſignification, rendring בקרתא מזרזין, *in urbe armantur*, or *in civitate armati*, &c. *they are armed in the city, they run*, &c. or as others diſtinguiſh the clauſes, *In the city being armed they run upon the wall*, &c. ſo that according to him the verb *Taſhakku* ſhould ſignify to be armed, as if it were from נשק, which ſignifies armour. *R. Sal. Jarchi* alſo goes as different from what others follow, ſaying that the word ſignifies, השטעת הקול *to make a noiſe*: he doth indeed ſeem to take it for the ſignification of the word in the forecited *Iſai* 33. 4. explaining it by נהם Nohem, [p] *roaring*, or *making a roaring noiſe*, of which, beſides his authority, I know no proof, as neither of the Chaldees rendring it, being armed; yet doth *Abarbinel* ſeem to like both theſe interpreters, and to preferre them before the other, that in the firſt place, as taken by others, whom ours chooſe to follow, we mentioned, and looks on both of them as ישרורה *right*. His reaſon why he doth ſo is plain from himſelf, *viz.* becauſe he thinks them better ſo to agree to thoſe of whom he thinks the words here ſpoken, *viz.* not of Locuſts, or ſuch creatures, but of the *Babylonians*, who having gotten over the walls into the city, ſhall ſhout for triumph, and not preſently ſet themſelves to eat and drink and take their pleaſure (as other enemies uſe to do) *but arm themſelves for farther fighting.* The expoſition of *R. Salomon* ſeems to follow *Arias montanus*, in the interlineary, putting in *urbe crepabunt armis*, in the city ſhall make a noiſe with their armes, (and *Grotius* himſelf rendring, *adverſus urbem concrepabunt arma*, their arms ſhall make a noiſe (or rattle) againſt the city) whereas *Pagnin* had before put, *per urbem incedent*, they ſhall go through the City. But the rendring, which ours follow, ſeems much more agreeable to the words, and the known ſignification of them, and the following clearly agree with them, declaring, what, being got into any city, they ſhould there do in every part thereof, leaving none free or unaſſaulted, none being inacceſſible to them. *They ſhall run upon the wall.*

h *In his Notes.* i *Pag. Druſius.* k *Munſt* l *Tig.* m *Jun. Trem.* n *Piſc.* o *Caſt.* p *Yet may it be here brought to the firſt mentioned notion, if it be underſtood of ſuch a noiſe as they make with their legs, as Mercer ſeems to underſtand it.*

Above

Above v. 7. he ſaid, *they ſhall climbe the walls*, here בחומה ירצון Bachomah yerutſun, *they ſhall run upon the wall*, as having gotten poſſeſſion thereof, and not to be hindred from going from place to place, none being able to ſtay them; nor ſhall the houſes in the city be freer from them, *They ſhall climb up upon the houſes*; 'tis not the heigth of any of them that ſhall hinder them from getting into them, nor the ſhutting of the doors thereof againſt them, that ſhall keep them out, for if they find no other entrance, *they ſhall enter in at the windows like a Thief*. That it is the practice of Thieves ſo to make an entrance into houſes, that they find otherwiſe ſhut or barred, appears, as by common experience, ſo by that expreſſion of our Saviour Joh. 10. 1. *that he that entreth not in by the door, but climbeth up ſome other way, is a Thief*: [q] This ſeems not here ſaid as if they ſpoken of were afraid, as Thieves often are, to be diſcovered, but to ſhew that they would not be hindred by any means of ſhutting doores, or the like, but would find out any way of entrance, were it never ſo high or uneaſy to be come to, and ſo by no means kept out. Theſe words, by which the bold carriage of thoſe in this and the former words ſpoken of is deſcribed, might well agree to a ſtout victorious army, ſuch as that of the *Babylonians*, which *Abarbinel* and others would have here to be deſcribed: yet that it may alſo be well ſpoken of Locuſts, or ſuch creatures which are Gods army, may appear by what is ſaid of them, Exod. 10. 5, 6. that they ſhould *cover the face of the earth that one ſhould not be able to ſee the earth*, &c. and that they ſhould *fill Pharaohs houſes, and the houſes of all his ſervants, and the houſes of all the Egyptians*, &c. Of them *Jerome* here ſaith, *nihil Locuſtis invium eſt*, that there is nothing inacceſſible to them, they not only ſeizing on the fields, corn, trees, but alſo, entring into cities, houſes, and the moſt private chambers. *Cyril* alſo to the ſame purpoſe: *Theodoret* likewiſe that no height of walls can keep them from entring, for that they eaſily get over the walls, and like thieves enter into the houſes through the windows, which, ſaith he as an eye witneſs, ὃ μὴν ἐπὶ πολεμίων, ἀλλὰ καὶ ἐπὶ τῶν ἀκρίδων [r] γεγενημένον πολλάκις ἐθεασάμεθα, *we have ſeen done not only by Enemies but by Locuſts*, &c. To the ſame, that are ſpoken of in theſe words, is reſpect had likewiſe in the following words, declaring what dreadful things ſhall attend or enſue on their coming with ſuch violence, and in ſuch great multitudes.

**v. 10. *The earth ſhall quake before them, the heavens ſhall tremble, the Sun and the Moon ſhall be dark, and the ſtars ſhall withdraw their ſhining.***

רגזה ארץ *Rageza arets*, literally, *the earth hath quaked*, the verb, as likewiſe thoſe that follow, being of the præterperfect tenſe, and ſo by ſeveral tranſlated; ſo the Vulgar Latin renders, *Contremuit terra, moti ſunt cœli, Sol & Luna obtenebrati ſunt, & ſtellæ retraxerunt ſplendorem ſuum*, The earth *hath* trembled, the heavens *have* been moved, the Sun and the Moon *have* been darkened, and the ſtars *have* withdrawn their ſhining, all in the preter tenſe; ſo are all alſo in the Chaldee Paraphraſe, and in the Syriack verſion, and the MS. Arabick; and in ſome moderne tranſlations, as the Interlineary, *movit ſe terra*, &c. Munſt. *contremuit terra, & commoti ſunt cœli*, &c. Druſ. *commota eſt terra*: yet do [s] others render them in the preſent tenſe, *contremiſcit terra*, &c. and *Mercer* in his tranſlation of the Chaldee, though in that the verb be, as in the Hebrew, of the preter tenſe. [t] Others again, whom ours chooſe to follow, put all in the future tenſe, and that they do well in doing ſo there is no queſtion, in regard that in the prophetick ſtile, the preter tenſe is uſually put to ſignify what is yet to come, it, which is ſpoken of, being (God having determined and ſaid it) as certain as if already done; and therefore in ſuch things, as are ſpoken by way of propheſy, as theſe are, are verbs, which according to their form ſeem to ſpeak of what is paſt, as well rendred by the future or preſent tenſe, as by the preter; and according as the matter requires, ſo is the time to be aſſigned. A greater difficulty will be to know, in what meaning the words ſhall be taken, whether in their proper ſignification, as that the earth ſhall really quake, the heavens tremble, the Sun and Moon be darkened, &c. or ſo as to give us to conceive ſome other thing, than what they do properly ſignify. For in this is no ſmall difference betwixt expoſitours, ſome will have the words to be properly underſtood as they ſound; that they ought ſo to be, *Theodoret* thinks it probable, though he thinks they may be otherwiſe underſtood. But *Arias Montanus* is very peremptory for it againſt other acceptions, ſaying that he doth not interpret them Hyperbolically, or ſpoken only of men, that by the army here ſpoken of (whether he underſtood it of Locuſts or Aſſyrians, as I ſuppoſe he did, will be all one, as to this matter) they

q *Merc. Tarnov.* r *So Bochart. obſerves it is to be readd.* ſ *Tig. Caſtal.* t *Pag.* movebit. *Jun. Trem.* movebitur, &c.

ſhould be brought into ſuch a fear, as if the earth ſhould ſeem to them to tremble, the heavens to be ſhaken, the ſun and the moon not to give light, by which kind of expreſſions, Poets do uſe to ſet forth great fear in men and great diſturbance of things. What great fear and perplexity the people ſhould be in, he ſaith the Prophet had before expreſſed v. 6. *that before their face the people ſhould be much pained, all faces ſhould gather blackneſs*; but what things are here ſpoken of, he thinks are *ſimpliciter expectanda*, ſimply and really to be expected, like thoſe things by it foretold ([u] *Luk.* 21. 25.) *that there ſhould be ſigns in the Sun, and in the Moon, and in the Stars, &c.* Of the ſame mind with him ſeems to have been *Druſius*, in underſtanding it to denote, that together with the Locuſts ſhould be thunder, by which he ſhould ſhake the heaven, and an earthquake by which he ſhould cauſe the earth to quake, whether to ſhew that the army, with ſuch ſignes accompanied, was from him, or rather to ſtrike the greater terrour into the ungodly people, to deterre them from ſinning and bring them to repentance. But what ever reaſon there ſeemes to be to theſe for ſuch a literal underſtanding of theſe words, yet do others chooſe to embrace that way, which *Montanus* rejects, *viz.* that the words ſhould rather be looked on as an hyperbolical expreſſion, of what was not really ſo as the words ſound, but ſuch as might make men conceive things ſo to be, or as rare and great above what is ordinarily ſeen, as if they were ſo. This was anciently St. *Jeroms* opinion, *viz.* that theſe things are ſpoken of *Hyperbollically* (or above what was really done) *non quod Locuſtarum aut hoſtium tanta vis ſit, ut poſſit movere cœlos & terram concutere*, &c. not as if there were ſo great force, either in Locuſts or enemies, as that they could move the heavens or ſhake the earth; but becauſe *adverſa patientibus præ terroris magnitudine, & Cœlum ruere, & terra fluctuare videntur*, to thoſe on whom any great calamity is fallen, through the greatneſs of the terrour they are in, the heavens ſeem to fall, and the earth to rock up and down, and with all (as to the laſt words) by reaſon of the multitude of the Locuſts here ſpoken of, that ſhould cover the heavens, the Sun and the Moon ſhould (it is ſaid) be turned into darkneſs, and the ſtars withdraw their light, *viz.* while by a cloud of them interpoſed, the light of them ſhould be hindred from coming to the earth. This is the meaning of the words by him given, the like to which *Theodoret*, beſides what we have already ſaid of him, mentions; *Cyril* appears to be of the ſame mind, underſtanding it of ſuch a confuſion made by Locuſts, ὡς ἤδη δοκεῖν καὶ αὐτὸν δεδονῆσθαι τὸν ὑρανὸν, *&c. as that even the very heaven ſhall ſeeme to be ſhaken, and the ſun and moon and ſtars, as it were, to reſtrain their light*, an ſo with him alſo is this, ὑπερβολικὸς ὁ λόγος, *an hyperbolical ſpeech*, denoting an intolerable and very grievous calamity to the inhabitants of the land: which he ſaith will hold true, as well if underſtood of enemies, as locuſts. The Jewiſh expoſitours ſeem to be likewiſe of this mind, ſo *Kimchi*, הכל משל לרוב הצרה כי כן דרך הכתוב *that all the expreſſions are parabolical* (or figurative) *to ſet forth the greatneſs of a calamity*, it being the uſe of the Scripture ſo to ſpeake, as Iſa. 13. 10. *The ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkned in his going forth, and the moon ſhall not cauſe her light to ſhine*, and [x] elſewhere. *Abarbinel* to the like purpoſe, that by ſaying the earth ſhall quake, is meant, the inhabitants of the land of *Iſrael* ſhall quake by reaſon of them, and that לרוב הצרה becauſe of the great affliction it is ſaid, *The heavens tremble, the Sun and the Moon are dark, and the Stars withdraw their ſhining*, שהוא כלו משל לצרות בני יהודה *which all is a parabolical expreſſion of the calamities of the Jews*, like to what *Solomon* ſpeaks in deſcription of ſuch accidents, as befall an old man (or, old age) [y] עד אשר לא תחשך השמש *while the Sun is not darkned*, &c. So that the paſſions or effects wrought, whether by the coming of thoſe clouds of locuſts, which *Kimchi* looks on as here ſpoken of, or of the great army of the Babylonians, of which *Abarbinel* underſtands them, [z] are in the people, the inhabitants of the land, and who were wont with comfort to enjoy the orderly courſe of the heavens, and the pleaſant light of the ſun, moon, and ſtars, are put into ſuch diſorder, as that all thoſe things ſeemed to them to be out of order, and their uſual courſe, and not in thoſe things themſelves: yet doth *Abarbinel* withal ſay that thoſe words, *the heavens tremble*, &c. may in his opinion be literally underſtood, ſo as to denote that the heavens and the powers therein, ſhould now have evil influence on *Iſrael*, who had cauſed God to hide his face from them. That the words are in ſuch parabolical, or hyperbolical meaning to be taken, is likewiſe the opinion of ſeveral (we may ſay moſt) modern expoſitours among Chriſtians, whether ſuch as think Locuſts, or ſuch as think enemies here to be ſpoken of.) *viz.* that men ſhould be in ſuch a conſternation

u *And ſee Mat.* 24. 29. x *Ezek.* 32. 7. y *Eccleſ.* 12. 2. *which Aben Ezra alſo quotes.* z *Aben Ezra.* רגשו אנשי ארץ *the men on earth tremble.*

through

through the clouds of Locuſts filling the air, and even darkening the heavens, or through the multitude and great tumults of the enemies putting all things into a great hurry, or confuſion; ſo that things ſhall be in as great diſorder to them, as if thoſe things, which are literally expreſſed, had been really done. So *Druſius* on the latter words (though different from what we ſaw of his opinion of the whole verſe) ita videtur metu conſternatis, *ſo it ſeemes to thoſe that are aſtoniſhed with fear*. He alſo cites that place which expreſſeth the old mans dimneſs of ſight, by ſaying the Sun light and moon were grown dark to him, *Eccleſ.* 12. 2.

There is yet another interpretation of theſe words by ſome taken, who looking upon the expreſſions as Allegorical, will have by *the earth* to be underſtood men, or things of a lower degree, or ordinary rank; by the *Sun, Moon, and Stars*, ſuch as are more noble, or of higher degree, and ſo by ſaying what is ſpoken of, as to both the one and the other, under the notions of *quaking, being darkened, and withdrawing their ſhining*, to be denoted ſuch great fear and calamities, as ſhould befal them all in their ſeveral conditions, none eſcaping fire. This way [a] ſome approve of, and Dr. *Stokes* in his Engliſh paraphraſe takes his words, being, "The terrour of the lower and "meaner ſort of people may be conceived by "the fearful effects of an earthquake, ſo may "the ſad ruin of the nobles by the ſhaking "of the heavenly or higher powers, And the "woful confuſion, of all order and command "(that followed upon that) by the darken-"ing of the Sun and Moon, and the Stars "withdrawing their wonted luſtre, to "the aſtoniſhment of all the ſpectators, as "well as thoſe eminent perſons, that will be "moſt concerned in that calamity. But however this allegory may otherwiſe be made good, and that which theſe ſay be alſo true as to matter of fact; yet I ſuppoſe it not ſo proper a meaning of this place, as the former, taking the words as hyperbolical, and expreſſing things more than ordinary in their kind, in terms agreeing properly to others of an higher nature. That ſuch inſtruments of miſchief as are ſpoken of, whether Locuſts, or even the ſtrongeſt enemies among men (as others will have it) ſhould work ſuch dreadful effects, as the words ſeeme to import, may ſeem ſtrange; but all the wonder will be taken off, if we ſhall conſider how and by whom they are ſet on work, by whoſe might and command they act, which the next words declare.

v. 11. *And the Lord ſhall utter his voice before his army: for his camp is very great: for he is ſtrong that executeth his word, for the day of the Lord is great and very terrible, and who can abide it?*

Different expoſitions have we of theſe words, though all tending to the ſame ſcope. And the Lord (ſaith he) נתן קולו *Natan Kolo*, ſhall utter his voice, literally, *hath given* (or uttered) *his voice*; for the word is of the preter tenſe, and is as ſo by ſeveral rendred, amongſt others by the Vulgar Latin, *& dominus dedit vocem ſuam*, and the Lord has given his voice. So ſeveral others both ancient and moderne, as the Syriack ܝܗܒ ܩܠܗ Yahab Koleh *hath given his voice* (though the Latin interpreter renders it *dabit*, ſhall give) The Chaldee אמרים מימרה, *hath lifted up his word*, and agreeably to him the MS. Arab. رفع صوته *hath lifted up his voice*. So among the more moderne the Interlineary and *Munſter &c.* But the LXX. give it in the future tenſe, καὶ κύριος δώσει φωνὴν αὐτοῦ, and the printed Arabick following them, والرب يعطي صوته *and the Lord will give his voice*, and ſo ſome [b] more modern, which we ſee ours chooſe to follow, rendring, *ſhall follow*, and it is by ſome [c] noted that the preter tenſe ſtands here for the future. [d] There be alſo render it in the preſent tenſe, *edit vocem ſuam*, or *ſonitum edit*, doth utter his voice, or give a ſound or alarm. Theſe all have to juſtify them the uſe, which we have formerly [e] obſerved, of the prophetick ſtile, in putting verbs, whether they ſpeak of things preſent or yet to come, as well as of things paſt, in that tenſe, by reaſon of their certainty, and neceſſary accompliſhment: So that whether we look on the judgment ſpoken of (if it be underſtood of Locuſts and ſuch like nouns above named) as already begun, and having ſeized on them, or as yet only menaced, as to the expreſſion it will be all one. *Junius* and *Tremellius* alſo leave it indifferent, in their rendring the word not in any of theſe tenſes, but in the participle, which will be to be underſtood as to the time, according as that to which it is connected is. *Jehovah autem edente vocem ſuam ante copias ſuas, &c. ecquis ſuſtinebit eum.* The Lord uttering his voice before his armies, *&c.* who ſhall abide that day? A greater difference betwixt expoſitours is concerning that voice of his,

a *Oecolamp. Danæus*, omnibus rebus eum pavorem denuntiat futurum Joel, cum minimis quæ Terræ nomine deſignantur, tum etiam maximis ac eminentiſſimis quæ Solis Lunæ ac Stellarum vocabulis hic comprehenduntur. b *Pagnin.* c *Vatab. Piſcat.* d *Tig. Merc. Caſtal.* e *See on c.* 1. *v.* 4. *and the verſe before this.*

which it is said *the Lord shall utter before his army*; what is meant by it we have here in the first place the opinion of * several among the Jews, who by this *voice of the* Lord understand, *The word* of the Lord in the mouth of his prophets, foretelling of the judgment here threatened, as if he had said that these things came not (or were not to come) on them unawares, but such as they were forewarned of by the ministry of the Prophets, that so they might turn by repentance. But this interpretation another of them (*Aben Ezra*) saith אינני על דרך הלשון *not to be agreeable to the language* or *letter of the words*, but the voice [a] to be the great noise by them made, God giving them power to make such a noise, as that both the inhabitants of the land, and of the earth it self should tremble at it, and [b] whereby they should be incouraged and encourage one another [c] in their going on to execute Gods command. But the first of these opinions *Mercer* censures as frigid. And the second (that of *Aben Ezra*) to be *longe alienius*, much less to the purpose. In the second place then among [d] Christians there are, who by *his voice* will have to be understood thunder, with which the coming of these his forces spoken of should, for testifying his presence and striking terrour in men, be accompanied. For that the thunder is elsewhere called his voice is manifest. As *Ps.* 18. 13. *and* 29. 5. &c. Yet do others not think it necessary to understand it of any such audible voice, but of Gods ordering and ordaining such his Army and Camp, as he calls it, and putting courage into them for executing his command or will, [e] which prevailed on them as much as the voice or words of a Commander animating his Souldiers: his so doing shewing them that he owned them as his forces; and they, his Camp being very great and numerous, requiring that they should be so directed and ordered by him, that they might all keep their rank and do their duty, which they accordingly with irresistible force and courage should do. *For he is strong that executeth his word*, i. e. he that is imployed by him in executing his word, and is set on work by him, shall by him be endued with power and strength so as not to faile, nor possibly be hindred in performing what he is commanded to do: and by this means great calamity must needs befall them against whom they are by him sent, *for the day of the Lord is great and very terrible, and who can abide it? The day of the Lord*] [f] The time when he shall make himself known, by executing such his judgments on his enemies, shall be a very extraordinary day, and very terrible, by reason of the great calamities that he shall in it by the instruments of his wrath inflict upon them, so that none shall be *able to abide it*. The putting it by way of question, *who shall* &c. is a denying that any shall be able to do it. The learned *Bochartus* rendring the words, *Dominus dedit vocem suam ante exercitum suum, ut magna sint castra ejus, & multus sit, &c.* The Lord hath uttered his voice before his Army, that his Camp may be great, that there may be many to execute his word; *For great is the day of the Lord, and very terrible, and who can abide it.* Explains them thus. *Dominus verbo suo multas conscripsit copias, ut grave in peccatores judicium exerceat, quodque nemo sustinere possit.* The Lord hath by his word listed (or mustered) great [g] or many forces, that he may execute heavy judgments on sinners, such as none shall be able to abide: and this he saith seems to him to be the meaning of the Prophet, *quamvis interpretes longe aliter sentiunt*, although other Interpreters seem to think far otherwise. There are also different rendrings and expositions, as the first, so of either of the words; for whereas ours render, *for he is strong that executeth his word*, the Vulgar reads, *quia fortia & facientia verbum ejus*, because they (*i. e. castra ejus*, his Camp) are strong and doing his word. The Greek ὅτι ἰσχυρα εργα λόγων αὐτοῦ, *because the works of his words are strong*; as likewise the Syriack and printed Arabick ܘܥܫܝܢ ܥܒܕܐ ܕܦܬܓܡܗ *and strong is the work of his word*, so the printed Arab. اعمال كلماته قوية but the MS. Arab. عظيم فاعل خطابه *he is great or strong that doth his word*, as ours. But which soever of those rendrings or expositions of the words that we finde we shall take, the scope of them still seems the same, *viz.* that they are to make them duly sensible of the great danger of their condition, that they must certainly expect that those heavy judgments, which have all along hitherto in this prophesy been threatned to them, shall fall upon them if not prevented, and that they cannot by any power of their own be prevented, however the instruments by which 'tis said they shall be executed may seem in themselves not of such irresistible force, seeing they act not of themselves alone, but by the command of God who imploys them, and by his might, which none can be able to resist, and stand out a-

* *R. Salomon. R. D. Kimchi. Abarbinel.* a *Vers.* 1. b *Vers.* 10. c *Drus.* d *Lively. Drus.* e *Mercer.* f *So above also called. Chap.* 1. 15. *and Maimonides observes any such day, wherein the Lord manifests any signal deliverance or execution, to be so called, citing this place, MS. part.* 2. *c.* 29. f *Drus. observes that strong men be understood as well of number as strength, or that they were many that executed his word.*

gainst:

gainſt: ſo that there is no way for eſcaping the terrour of their coming but by making peace with him, and being reconciled to him by repentance, that ſo he may recall his command to them, and repent him of the evil which he had imployed them about; which way, as the former words all along have ſhewed what need they had to take, ſo the following exhort them to, giving hopes of good ſucceſs in it.

v. 12. *Therefore alſo now, ſaith the Lord, turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning.*

וגם עתה נאם יהוה שבו, literally, *and alſo now the ſaying of the Lord, Turn ye.* As to the conſtruction of theſe words, *Druſius* notes that the particles, *alſo now*, are not to be joyned with the verb *return*, ſo as to ſound. *The Lord ſaith alſo now* (or yet even now) *turn ye*; but with, *The Lord ſaith*, ſo as to ſound, *The Lord alſo now ſaith turn ye unto me*: as he had before called upon them oft by his Prophets, ſo *even yet*, *now alſo*, he calls upon them that they would return. [g] Others ſeem to take rather the other conſtruction, as if that, which the Lord ſaid, were, *even now turn ye unto me*: which either be taken, the meaning will be much the ſame, that though the heavy judgements hitherto deſcribed and threatned were ſuch, as they could by no force reſiſt, nor be able to ſtand out againſt; and therefore the caſe ſeemed deſperate with them, yet there was a door of hope by God himſelf amidſt his threats opened unto them, which by himſelf, though by them provoked to ſo great wrath, they were invited and called upon to make uſe of for their eſcape, either by preventing them before they were come, or averting them being come. As to aſſigning the time to which this call is to be adapted, *Abarbinel* ſeemes to take it to belong to that which was after the deſtruction of the firſt Temple, and the interim of their being captives in *Babylon*, [h] and to have reſpect to their return from captivity, and the building of the ſecond Temple; as if he ſhould ſay, that though they had not repented before the coming of thoſe things on them, yet even now after that deſtruction and their captivity God did ſay to them, *Turn*, &c. with him in this agrees *Arias Montanus* ſaying, that *in hoc loco divina illa Judaicarum rerum reſtitutio prædicitur, quæ poſt certos annos, hoc eſt ſeptuaginta, contigit*, in this place is that prediction of the reſtoration of the Jewiſh affairs, which happened after a certain number of years, *viz.* Seventy, which God ſo brought to paſs, that he might preſerve that nation, out of which the great Redeemer of the whole world was to ariſe, yet it not being convenient, that the greateſt benefits of Gods mercy ſhould come on men without faith and repentance, *etiam in hoc tempore & in hac conditione conſtitutos Judæos*, even at that time he exhorts the Jews, being in that condition, to the exerciſe of repentance for that end. But this way of expoſition I look on as ſingular to them; others, ſuch as look on the executioners of Gods judgments before ſpoken of to be Locuſts, and ſuch creatures above mentioned, as we have ſeen, and whoſe opinion we think moſt probable, looking on theſe words as preſcribing the only way for preventing their coming, or removing them being come; and ſuch as look on them to be other enemies, taking them likewiſe to preſcribe the only way for preventing them; ſtill that way is the ſame, *viz.* ſuch repentance as is by the words deſcribed, by its nature and requiſite conditions, which will by viewing the words in order appear. *Turn ye* (ſaith he) *unto me.* The wayes, it appears, that they had taken, and were now in, were wrong, and ſuch as led them away from God, and cauſed him to turn away his gracious preſence from them, and to threaten to, or ſend on them, all thoſe forementioned evils, for averting which it is neceſſary that they change their courſe, and turn from thoſe ways, that they might turn to him, and to ſuch as pleaſed him, אלי *to me* ſaith he, i. e. ſaith the *Chaldee* לפולחני *lepulchani*, to *my* ſervice, as if they had forſaken his ſervice, yielded themſelves as ſervants to others, whether Idols or ſins be meant, or moſt probably both, both muſt they neceſſarily turn from, that they turn as they ought to God, who calls on them, *Turn unto me*, אלי *Adai*, *even to me*; ſo ours render it, adding, above what divers others have, the particle *even*, to ſhew that there is great emphaſy in the word for expreſſing the manner of the converſion which is required; that it be ſuch as do not only cauſe them to look backwards towards God, but to come fully home to him, and with what integrity and ſincerity that ought to be done, the next words ſhew, being בכל לבבכם *with all your heart.* With the heart it muſt be done, not in outward ſhew only, but with inward affection of the heart, and that of the whole heart שלא תהיה התשובה בלב ולב (ſaith *Kimchi*) ſo that their repentance be not with

g Tamen ſi vel nunc ſaltem reſipueritis, &c. *Lively.* O *That even now you would return.* *Dr. Stokes* etiam in hoc ipſo temporis articulo ſpem veniæ reſtare clamitat. *Tarnov.* h הם רמזו לפקירת בית שני

(or

(or from) an heart, and an heart, [i] a double deceitful heart, an heart divided between God and their Idols, or other ſins, which, while it makes ſhew of turning to God, yet hath affection to thoſe other things, ſo contrary to him as that he cannot be entirely loved and ſerved together with them. Tis that which he requires in our love and ſervice to him, that it be with all our heart, with all our ſoul, and with all out might. *Deut.* 6. 5. with all our mind, as our ſervice [k] addes in repeating that firſt and great commandment, (without obeying which no other can be duly obſerved) *Marc.* 12. 30. In obſerving this the firſt mover and acter muſt be the heart, without whoſe ſetting on work, all performances of the outward man are inſufficient and vain, yea diſpleaſing. And therefore in their returning to him it is required in the firſt place, that it be with the heart in the inward man; but when this ſhall have duly performed its part, then is not the outward man left unconcerned, but hath his part to act alſo in performance of ſuch things whereby he may expreſs, how the inward man of the heart is really affected; and ſo by the joynt concurrence of both is true converſion or repentance made up. So therefore to what is to be performed by the hidden man of the whole heart, he addes what it is to be expreſſed by, or accompanied with, in the outward man, *And with faſting, and with weeping, and with mourning.* 1. With *faſting*, which will make for the humbling of the heart, which pampering of the fleſh is apt to puff up, and make inſatiate and inſenſible of its own condition, and forgetful of God and his ſervice, as Jeſurun, who *being waxed fat kicked, and forſook God which made him, and lightly eſteemed the rock of his ſalvation* (Deut. 32. 15. &c.) To waiting therefore on Gods ſervice and prayer, is it uſually joyned in ſcripture, as almoſt a neceſſary concomitant, called for by God, and by holy men practiſed. 2. *And with weeping, and with mourning*, thoſe alſo are uſually ſignes by which an heart throughly affected with grief and ſorrow expreſſeth its paſſions, which, being by it ſtirred up, do alſo again farther, by a reflexed act, ſtir up in it thoſe paſſions, and work in it more ſorrow, [l] and ſo have their effects on the perſon himſelf, for increaſe of his repentance, as well as for the ſhewing it: beſides the uſe of it for ſtirring up in others like paſſions, and provoking them alſo to repentance; which in publick aſſemblies, or days of humiliation and penitence, ſuch as here ſeems called for, will be of great uſe, and a great help to devotion; [m] people by their example provoking one another. Of theſe things name (viz. *faſting, weeping*, and *mourning*) Arias Montanus well ſaith, *hæc enim ſi pure ſancteque fiant, non quidem converſio ipſa, ſed laudatiſſima ſunt converſionis argumenta.* For theſe things, if in ſincerity of heart, and in holy manner done, though they be not the very converſion, or turning to God it ſelf, yet are they very commendable arguments or tokens of turning to him: what is required therefore in ſuch a turning to God, as ſhall be acceptable to him, he expreſſeth farther in the next words.

**v. 13.** ***And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil***

That in token of great indignation, grief, and ſorrow of heart, and like paſſions, it was anciently a cuſtome among the Jews (not to ſpeak of other nations) to rent their clothes, is made manifeſt by many expreſſions and examples in ſcripture, as that it will be needleſs to give any particular inſtances of it. It being grown into a cuſtome, there is no doubt but that it might be as well done in Hypocritical and feigned manner, as well as in real and ſincere, as well to make a ſhew of ſorrow only, as really to teſtify it. The Prophet therefore here exhorting to true and ſerious repentance, with hearty compunction and grief for ſins, and to expreſs the ſame by true ſigns and tokens of it, cautions together againſt ſuch hypocritical behaviour, whereby if they thought to deceive God, they would certainly deceive themſelves. He doth not forbid the uſe of ſuch outward behaviour, by which their repentance might be expreſſed; his calling on them for ſuch as are before expreſſed, ſheweth that he rather required them, and ſo his expreſſion here is not to prohibit that here mentioned, but only to require it to be done in acceptable manner, which is when it is not only done in outward ſhew, but accompanied with the inward affection and ſincere intention of the heart, which is called here, the renting of the heart, and not of the garment (*viz.*) only. What is meant by renting of the garments, is eaſily at the firſt hearing underſtood, being plain and proper language: but what by renting of the heart not ſo eaſily, as being a figurative expreſſion, and ſo ſomething by it meant, which the words do not properly ſound. For here is meant plainly ſomething, which may be for the bettering and rectifying of the heart, not the total de-

i *Pſ* 12 3. 1 *Chron.* 12. 38. k *Matt.* 22. 31. l *Lament.* 51. *Mine eye affecteth mine heart.* m *Kimchi.*

ſtruction

ſtruction of it, as the rending of it would neceſſarily be. I ſuppoſe therefore it may be ſufficient to take by *rending of the heart* here, in oppoſition to the rending of the garments, to be underſtood, as required to be in the heart, that which by the rending of the garments they would make ſhew of, *viz.* an hearty ſorrow for their ſins, with a deſire of being rid of them, with which a penitent heart really affected is ſtiled a [n] broken and contrite heart, or agreeable to the expreſſion here a rent and torn heart; agreeably any greatly grieving thing in ordinary language is ſaid to cut ones heart, or cut him to the heart. To this purpoſe is the meaning of the words given by the *Chaldee* Paraphraſt, ואערו רשע לבכון, *and remove* (or do away) *the wickedneſs of your heart*, taking the heart for things contained in or proceeding from the heart, *and* (that) *not with the rending of your garments* (viz. alone) [o] For illuſtrating this expreſſion of *rending the heart*, [p] ſome compare it with that other expreſſion of *circumciſing the foreſkin of the heart* Deut. 10. 16. which cannot likewiſe be underſtood of cutting the ſubſtance, or material part of the heart, but of the removing the corrupt affections thereof, the fooliſhneſs or groſſeneſs thereof, as the *Chaldee* there render it, which is the work of ſerious repentance, and to be wrought on, and in the inward man, without which any things wrought on the fleſh or garments of the outward man are but unprofitable ſhews, however with it ſignificant, and making both for ſtirring up and giving teſtimony of it. And as that is called *circumciſion made without hands* (Col. 2. 11.) ſo is this alſo a rending of the heart without hands; both being of the heart *in the ſpirit and not in the letter* (as he ſpeaks of the one *Rom.* 2. 29.) both conſiſting in *putting off the body of the ſins of the fleſh* Col. 2. 11. The work of a truely penitent heart on it ſelf, is cutting off from it ſelf thoſe ſins which by long continuance were become as it were natural to it, and part of it ſelf. When they ſhall have thus and for that end rent, and ript up by a narrow ſearch the receſſes of their hearts, to diſcover the abominations thereof, and waſhed them away with weeping and unfeigned repentance, reſolving not to continue in committing the like. Let them not (though they have by their former ſins ſo far provoked God as to threaten them with ſevere and ſeeming irrevocable judgements as have been mentioned) yet deſpair, as if there were no hope of eſcape, but turn unto the Lord their God, and yet begge mercy at his hands. *And turn* (ſaith he) *unto the Lord your God.* We have in the foregoing verſe the ſame exhortation, as from the mouth of God himſelf, ſpeaking in his own perſon. *Turn to me.* Here we have it as from the mouth of the Prophet ſpeaking from him, with addition of ſuch words as may give them [q] *boldneſs of acceſſe* with confidence, to him, whom otherwiſe, conſidering how greatly they had provoked him, and with what terrour of threats and judgements he had hitherto in this Prophecy revealed himſelf unto them, they might have feared to approach unto, and deſpair of finding mercy. The names, by which he is here called יהוה and *Elohim*, ſet him forth as a God of [r] judgment ſo of mercy, as infinite in mercy alſo to pardon in the former he had ſhewed himſelf to them; his intent here of diſcovering himſelf to them, in the latter, *viz.* of mercy, is ſhewed ſufficiently in the affixe כם cem *your's*, by his owning them yet for his people, and calling himſelf *their God*, For the Lord will not certainly forſake them whom he yet owneth for his. But this is much more fully yet declared, amplified, and aſcertained to them by thoſe other epithets and properties of his ſubjoyned and added as a reaſon why they ſhould not doubt nor delay to turn unto him, *viz.* that he is, *gracious and merciful.* Theſe attributes of God here mentioned are agreeably to thoſe which he proclaimed, whereby to make his name known. *Exod.* 34. 6. The very words, all the former of them (only with the change of order in the firſt two) are there found; though ſomething differently tranſlated by ours, there readd by ours *merciful and gracious, long-ſuffering, and abundant in goodneſs and truth*, but here *gracious and merciful, ſlow to anger and of great kindneſs.* The words of all theſe in the Hebrew are the very ſame in both places, though it pleaſed our tranſlators differently to engliſh them in the one from what they do in the other, of which one may ſerve for the explication of the other, the meaning being in both the ſame, but the laſt attribute ונחם על הרעה and *repenteth* him (or *repenting* which *Aben Ezra* obſerves a noun adjective) *of the evil*, it is not there in Exodus expreſsly joyned to them, though it may be well underſtood out of what there follows, *forgiving iniquity, tranſgreſſion and ſin*; for forgiving theſe will [t] include that which is meant by *repenting of the evil*, which he had threatned to ſend. The former of theſe attributes will to any conſidering man be, I ſuppoſe, as well underſtood of themſelves, as they would be by

n *Pſal.* 51. 17. o *Kimchi alſo gives the meaning. If ye would rent your heart and remove from it evil thoughts, ye ſhould not need to rent your garments, as men uſe to do in time of ſorrow.* p *Aben Ezra.* q *Eph.* 3. 12. r *Elohim is obſerved to be* nomen judicii, יהוה nomen gratiæ. *Ar. Mont. Buxtorf.* ſ *Mercer.*

endeavouring to explain them in other words, but as for the last, *repenting of the evil*, it is not so easily intelligible; the meaning of the word repenting admitting of some ambiguity. For whereas here and elsewhere it is said of God that he repenteth, as, *Gen.* 6. 6. *that it repented him that he had made man*, and 1 *Sam.* 15. 11. *that it repented him* that he had set up *Saul* to be King, and *Jonah.* 4. 2. as here, *that he repenteth him of the evil*: and when *Moses* besought the Lord that he would turn from his fierce wrath, *and repent of the evil* that he had pronounced against his people. *Exod.* 32. 12. and it is said *vers.* 14. *And the Lord repented of the evil which he thought to do unto his people*, it is elsewhere on the contrary said that God *doth not*, or *cannot repent*. So *Numb.* 23. 19. *God is not a man that he should lie, neither the son of man that he should repent*; and 1 *Sam.* 15. in the 11. *verse* of which before cited it was said *that he repented*, it is in *v.* 29. said, *The strength of Israel will not lie, nor repent, for he is not a a man that he should repent.* From which seeming, at first hearing, contradictory places it is manifest, that *repenting* or *repentance* is taken in different senses; sometimes so as to be properly and peculiarly spoken of men, but not of God, nor to be attributed to him: sometimes so as that it is spoken of God also, and attributed to him. Properly therefore and in its stricter signification taken, it imports a change of mind in the persons spoken of, with sorrow for something done, which proves or succeeds otherwise than they were aware of, or do now like and approve of, and could therefore wish it had not been done, and now seek, if it be in their power, to revoke and alter it, such is usual in men and their actions; but sure of God and his dealings, no such thing can properly be said. He is unchangeable, and so are all his purposes, nor hath any thing that he doth, any other Issue than he foreknew and foresaw, and what alteration seems to men to be in any of them is not in respect of his determination, but in respect to their opinion of them, seeing things fall out otherwise, than he seemed to them to have intended, and the event to be different from what they expected, and such as if they had been ordered by men, would have argued a real change in their mindes, and intentions. So that his forbearing to send on men repenting of their sins such punishments, or evils, as he had threatened against them going on in their sin, is in such language as men use among themselves, and of their own doings, called *his repenting*. God repenting therefore of evil to men is indeed nothing else but his accepting of their repentance, on which the removing or stopping such judgments is not from any change of mind, or new resolution in him, but the making good a condition, in the first denouncing thereof included, as he declares it to be in all his threats, *Jer.* 7. 8. and 26. 3. and on the contrary, that in all his promises of good to any, there is included a condition of their perseverance in obedience to him. Though sometimes not mentioned, perhaps, lest it should make them careless in their repenting, as presuming too much on his mercy above his promise. So therefore the *Chaldee* Paraphrase gives the meaning, ומתיב מימריה מלאיתאה בישא *and revokes his word from bringing* (or inflicting) *evil*, and agreeably to Him the Syriack Translation ܘܡܘܦܟ ܒܝܫܬܐ *and turning away evil*, The MS. Arabick also ويصفح عن البلية *and turning*[t] *away from affliction* (or from inflicting evil) These rendrings give a plain sense of the words, not only shewing what is meant *by repenting of the evil*, but at once what evil it is that is spoken of, *viz.* not of sin, but of punishment, whereas other ancient translations of great authority seem to leave the matter doubtful, as the Greek rendring, καὶ μετανοῶν ἐπὶ ταῖς κακίαις, and the Vulgar Latin, *& præstabilis super malitia*, which the *Doway* renders, And ready to be gracious upon the malice; for although these are by Expositors understood in that meaning, which we have before given, as appears by *Jerome*, *Cyril*, and most others; yet that they may be otherwise taken appears by what we have in the printed Arabick, which following the Greek renders وتواب على قبايح البشر which is Latined, *& quem pœnitet scelerum humanorum*, and who repents of mens evil doings. But *Cyril*, though the words in the Greek, viz. *and repenting for evils*, may be taken otherwise, saith, that in his opinion the best meaning of them is, that though he hath set on afflicting sinners, yet he will ere long become gentle μεταχωρεῖ γὰρ εὐκόλως ἐπὶ τοῦ βουλεύεσθαι τὰ χρηστά, *for he easily turneth himself again to will* (or shew) *kindness*. Manifest it is that κακία, as it signifies *wickedness*, or *evil done by men*, so it also signifies *evil done to men* or brought on them, and is so used in the new Testament. *Math.* 6. 34. And as for *malitia* used here in the Vulgar Latin (as likewise in *Matthew*) *Jerome* notes of it. *Malitiam in hoc loco non contrarium virtutis debemus accipere, sed afflictionum*, that it is not taken in this place for evil or wickedness contrary to goodness or virtue, but for evil of afflictions. Thus he describes the nature of God, and his manner of dealing, as

t *With which agrees among Latin Interpreters* Castalio, qui se ab inferendo malo contineat.

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an argument to move them, ſeriouſly, and with ſpeed, according to his exhortation, to turn unto the Lord, for farther perſwading them to which the next words alſo make, from the good effects, which they ſhall probably find on their ſo doing.

v. 14. *Who knoweth if he will return and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God.*

He had affirmed of God in the former words that he is apt to return and repent, and why ſhall they deſpair of finding him in their caſe, though both their ſins, and ſufferings, or judgments threatened were greater than ordinary, and ſuch as if it were not ſuch a one as he, who is here deſcribed, whom they had to deal with, might move them to deſpair. But now his being ſuch, gives them to hope, though not to preſume on ſlight terms, to obtain mercy. For ſuch is the expreſſion rendred by an interrogation, ſeeming to include doubt, [u] as *ſpem metu miſcet*, doth mingle hope with fear, *ne aut ſecuritatem foveat, aut deſperatione veniæ illos in luto relinquat*, as neither to cheriſh in them ſecurity, nor through deſpair of pardon to leave them to ſink in the mire. The like expreſſion have we, *Jonah.* 3. 9. uttered by the King of *Nineveh* to ſtir up the people to repent on *Jonahs* preaching deſtruction to them; *Who can tell if God will return and repent, and turn away from his fierce anger that we periſh not?* where it is manifeſt that his drift was not to put them in doubt, but in hope, of mercy. From the expreſſion, ſeeming, as we ſaid, to include doubting, yet together with it, hope and confidence, we may obſerve, that the doubt is not, whether God will be merciful to thoſe that truly repent, which certainly he will be; but whether he will avert his judgments, in that kind which they could wiſh or deſire he would. For where ſin is committed, and God threatens puniſhment for it, there are two [x] things which by thoſe that have committed it, and are now duly ſenſible of their offence and repent of it, may be deſired and ſought for at Gods hand, the remiſſion both of the ſin and of the puniſhment; as for the firſt it is not to be doubted that God will to the truly penitent pardon it; it is his property by himſelf declared, and unalterable, ſo to do, but as for remitting and wholly taking away the puniſhment, that is not that, which he hath promiſed alwaies to do; and therefore they that are ſure of the other, have not ſuch grounds as to aſcertain themſelves of that, nor doth he always conferre it, as appears in the caſe of *David*, to whom though God had promiſed to put away his ſin, yet he would not ſpare the child which he had begotten of *Bath-ſheba* in adultery, though for obtaining its life he faſted and wept, ſaying (by way of interrogation much like this here) *who can tell whether God will be gracious to me, that the child may live?* 2 Sam. 12. v. 13. 14. and 22. So in this place the doubtfulneſs intimated in the expreſſion, ſeems not to be ſo much concerning the forgiveneſs of their ſins on their turning to God by unfeigned repentance, as how far he would mitigate his ſentence of judgment againſt them, and limit that deſtruſtruction threatned againſt them, that it ſhould not be total; but there ſhould yet be left a bleſſing behind it, as the following words intimate, and in regard to this alſo the words ſeem to be an expreſſion, [y] *non tam dubitantis, quem bene ſperantis, & opem Dei deſiderantis*, not ſo much of ſuch as doubted, but of ſuch as hoped for good, and deſired for that end help from God, as not doubting but that as far as may conſiſt with the glory of his juſtice, they ſhall find in reſpect to ſuch temporal evils alſo, either a removal, or ſuch a mitigation as that the iſſue ſhall be for good to them, for fatherly correction not for utter deſtruction. This or the like is to be ſaid, if the words be readd as by ours and moſt other Interpreters they be, with an interrogation, and particle of doubting, as I ſuppoſe they conveniently are. But meanwhile it is to be obſerved that that particle is not expreſſed in the Original Hebrew, but by them ſupplyed as underſtood, which hath given occaſion to others of not ſo rendring it, but without an interrogation, or ſuch form of doubting. So the *Chaldee* to the alteration of the meaning through the whole verſe, not, Who knoweth if, &c. but מן ירע דאיתי ביה חובין יהוב מנהון ויתרחם עלוהי &c. *He that knoweth that he hath ſinned, let him repent of them, and he ſhall have mercy ſhewed him*, &c. *R. Salomon* alſo follows him. *Kimchi* likewiſe, having expounded in the firſt place the words, as read interrogatively, doth give as a ſecond interpretation, which he thinks they will bear, [z] *He that knows the ways of repentance let him repent, and God will repent of this evil.* In theſe all we ſee a difference from the former way, in that the verb ישוב *yaſhub, will return*, which in that is referred to God, is by them referred to men, to thoſe called on to return to God, as likewiſe ונחם *will repent*, by the *Chaldee* and *R. Salomon*, though *Kim-*

u *Grot.* x *Lively.* y *Glaſſ. Grammat. ſacra. p.* 497. z *The MS. Arab. ſeems to agree with theſe,* מן יעוף ירגע ונרם

*chi* referre that to God. But that reading by way of interogation, which ours and most others follow, seems to give a much more plain and perspicuous meaning, being so an incitement and encouragment to them to turne (as he exhorts them) to their gracious God, not doubting, but hoping, that though they had provoked him to great displeasure, as the judgments described shew, yet upon their sincere conversion he would also return and repent him in that sense, in which that language, as we shewed, agrees to him, *viz.* so as to revoke that sentence of utter destruction denounced against them, and to be yet gracious, and shew signs of mercy to them. This the Hebrew expresseth by ישוב ונחם will return and repent, as ours after others literally well render it. So anciently the LXX, literally, ἐπιστρέψει καὶ μετανοήσει; and so the printed Arabick agreeably to them: but the Vulgar Latin more to the meaning than to the letter, *convertatur & ignoscat*, will convert and forgive. The Syriack ܡܢ ܝܕܥ ܐܢ ܡܬܦܢܐ ܘܡܪܚܡ ܥܠܝܢ *who knoweth if he will return and have mercy upon us*? That wherein they should desire and hope that God would so shew himself merciful unto them, as a token of his turning and repenting, is expressed in the following words, *and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God.* Such *a blessing*, i. e. such plenty of the fruits of the earth, which now in appearance they were likely to be alltogether deprived of, as that they might have wherewith to rejoyce before God, and bring unto him such oblations as were by the Law prescribed, thereby to testify to him their gratitude for his blessings bestowed on them, which would be a [a] certain sign of his being reconciled to them, and expecting and accepting yet their service. It was above said *chap.* 1. *v.* 9. & 13. in the setting forth their condition, as sad and lamentable, and for which they were to shew the greatest tokens of grief, *The meat-offering and the drink-offering is* [b] *cut off*, or [c] *with-holden from the house of the Lord* v. 9. *of your God*, v. 13. Very sad must needs be their condition while it was so with them, as that they had not wherewith to serve God: as not only denoting scarcity and penury among them, but that they were even rejected by God, who depriving them of those things, without which they could not do him that service which in his law he required from them, shewed that he would no longer have intercourse or communion with them, or accept any longer any service from them: but if he shall now again supply them with such things, it will be no sign of great alteration for the better in their condition; and that God did yet own them, and had good affection and kindness for them, and would upon their turning and repenting accept of them, and that though he had sent heavy judgments on them, yet bearing still love to them, did not thereby intend their utter destruction, but their amendment, their turning to him that he might return to them. His giving them wherewith to serve him will be an argument that he will accept of them and be pleased with their service. It is, in a distinction made by the Jewish Doctors betwixt judgments or calamities sent by God on men, observed, that such as leave ability and opportunity of serving God, however sharp and severe, are yet יסורין של אהבה *Yissurin shel Ahabah*, Chastisements of love, such as argue that he yet loves them, and intends [d] to do *them good*, and to make them capable of receiving it, by turning them from what hath withholden it from them. If God shall now conclude these evils in the former words described with such a blessing, whereby they shall be inabled still to serve him, it will be certainly a token that he hath yet a love for them, and his directing them to desire in chief such a blessing, whereby they may be inabled so to serve him, and not such things as respect their own wellfare, profit and pleasure, shews that such his chastisements [e] ought also to increase their love to him from a sense of his love to them. And withal that the chief end that they propose to themselves in enjoying sufficiently of worldly good things, ought to be that thereby they may be able to serve him with cheerfulness and gladness of heart, not that they may use them only for the satisfaction of their own lusts, and worldly desires, and that they ought to look on as a blessing chiefly in that regard. And when men in any judgments sent on them by God, have such intensions in their praying to God for deliverance from them, it will serve to strengthen their faith and hope of delivery, that though they deserve no such thing, yet God will heare them in [f] respect to his own glory, and for preserving his own worship entire, and incouraging it. By the mentioning of *meat-offering and drink-offering unto the Lord*, which were then under the Law constant and necessary parts, and requisites of his worship, all parts of it, and all things necessary to it may seem understood and included. But *Abarbinel*, I know not how, looks on them alone mentioned, with exclusion of other blessings, which they could not hope for, nor have left any more to them. He not taking the calamities here meant to be that of famine and scarcity, brought on them by Locusts and such creatures, destroying the fruits

a *Danæus.* b *v.* 9. c *v.* 13. d *Psal.* 119. 71. e *Heb.* 15. 5. 6. *&c.* f *Calvin.*

of

of the earth from whence the meat-offering and drink-offering were taken; but, looking on the former words, (as we have all along seen) as a foretelling of that destruction both of their Land, and the first Temple, which should be brought on them by the Chaldeans, to be a prophecy indeed of their return from that captivity, and rebuilding of the Temple, and being restored again to inhabit *Jerusalem*, and to the worship of God; yet withal to shew that it should not be in that glory and enjoyment of such privileges as they did formerly there enjoy: they should again be so blessed as under the second Temple to offer sacrifices, meat-offerings and drink-offerings unto the Lord; but that should be all: those other glorious priveleges of having among them הנביאה *prophecy*. אורים ותומים *Urim and Thummim*, ארון *the ark*, ושכינה *and the Shecinah or majestatick presence*, ושאר דרבריכם שחסרו שם *with the other things which were there; they should not expect or find in the second Temple* אבל בזבר חשוב עבודת הקרבנות *but the opportunity of offering sacrifices, only should returne or be restored to them.* In this *Arias Montanus* seems to follow and agree with him; but I know not what ground the words here afford them for it; it may suffice to have mentioned it as a singular opinion of theirs, for I know not whether any else accord with them. The exposition which we before gave, is that which is more probably and generally agreed on, whether they look on locusts and like creatures, or enemies threatning such a destruction, as should not leave them so much as whence to be supplyed with what the Law required they should offer to God; and that [g] while the first Temple was yet standing, where they enjoyed all those other priviledges.

Before we pass from these words we may observe a difference made betwixt interpreters in the construction, besides what we have already seen, though not much in the meaning, of some of the words, as namely in those, *and leave a blessing behind him* viz. who it is that shall *leave* that *blessing*, and who meant by *him*, when it is said *behind him*, whether himself, the same person, shall leave that blessing, or some other, after whom he shall leave it. There be who understand both of the * *great people*, or Gods * *army* before spoken of, which they understand of the Locusts. So *R. Solomon* החסיל והגזם and *Aben Ezra, perhaps God will repent* והשאיר זה החיל ברכה *and that army shall leave a blessing, out of which they may make a meat-offering and a drink-offering.* So *Drusius* in the first place, *post se locusta*, the Locust shall leave after himself. *R. David Kimchi* understands the first of God, but the second of the Locusts, והאל יחברך ישאיר &c. *and God shall leave behind the locust a blessing*; for if ye repent he shall far remove him, and leave remaining in the things growing out of the earth a blessing that all shall not perish, and what remains may be for a blessing of which ye may take for a *meat-offering and drink-offering*, which before he said, *were cut off from the house of the Lord.* So *Drusius* in the second place, with several others rendring [h] *post illum.* There be again who understand both of God, *viz.* that he shall leave behind him, *post se*, behind himself, *viz.* after that he hath done, [i] *ira deposita*, his anger being now put away, in the place of the Curse, a blessing. This I suppose is the most obvious meaning of our translation, and of [k] several others who render, *post se*, after himself. It may seem indifferent which of these ways be taken, what ever is done by any as Gods instrument, being done by his power and order, and their ceasing to do may be said to be his ceasing, who hath said to them, *thus far they shall go and no farther*, and what remains after they have fulfilled his command, said, *to be left behind him.* The Chaldee Paraphrast, who as we before observed, leaves out the interrogative at the beginning of the verse, goes on in rendring the latter part also assertorily, and that he may so make out the sense plainer in his way, both changeth the person spoken of, and alters both the signification and construction of the words; instead of, *if he will return, and repent, and leave a blessing behind him, even a meat-offering*, &c. renders, *And whosoever shall repent, his sins shall be remitted unto him, and he shall receive blessings and consolations, and his prayer shall be as of a man which offereth oblations, and drink offerings of the Lord your God*, but this helps us not so much in a literal translation of the words, which we chiefly look after.

v. 15. *Blow the Trumpet in Zion, sanctify a fast, call a solemn assembly.*

v. 16. *Gather the people: sanctify the congregation: assemble the Elders: gather the children, and those that suck the breasts: let the bride-groom go forth of his chamber, and the bride out of her closet.*

v. 17. *Let the priests, the ministers of the Lord, weep between the porch and the*

g *See above c.* 1. *v.* 16. * *v.* 2. * *v.* 11. h *Jun. Trem. Piscator.* i *Mercer.* k *Tig. Munst. Calv. Pet. à Fig.*

***altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is now their God.***

The very ſame words have we at the beginning of the Chapter, *Blow the Trumpet in Zion*] and, we may well think, on the ſame occaſion, and to the ſame purpoſe that here. But *Abarbinel* thinks that they have reſpect to different occaſions, and that they were in the firſt place to give them warning of the invaſion of their land by the *Chaldeans*, and of their being led captive by them, and of the deſtruction of the firſt Temple, and their reſtoration after it, but here in the ſecond place, of the deſtruction of the ſecond Temple, and the exile that they are now under, and the reſtauration that they expect from it, בגאולה רעתידה *in a redemption yet to come*, ſo found his words on *chap.* 2. *v.* 1. שנבא בהן על שני הגליות והחרבנות הרכן בית ראשון ופקידתו בפרשה הראשנה וחרבן בית שני וגאולה בפרשה השנית And him in this ſeemes *Arias Montanus* to follow, here taking, in theſe words and the following, to be deſcribed all thoſe calamities ſince the ſacking of *Jeruſalem* by the *Romans*, but by the former thoſe brought on them by the *Aſſyrians*, and other enemies; but ſure we cannot follow him ſafely in this, it being plain that *Abarbinels* drift in this, is to elude ſuch predicting in this prophecy, the fulfilling of which will neceſſarily prove againſt him, and thoſe of his religion, that the Meſſias is come; and the granting them not to be fulfilled, will be to deny that he is yet come; and to bid men to expect yet his coming, as will appear by what we ſhall meet with hereafter, as particularly *v.* 28. The plainer and certainer way therefore, as to the intent of theſe words, is to take them as a repeating of what was before ſaid, and on the ſame occaſion, for a farther and more earneſt exciting them to the duty of repentance exhorted to, after he had ſhewed what need there was to them of it, it being the only meanes for removing thoſe heavy judgments, which he had ſhewed to hang over their heads. Their ſins being national, the judgment on them national, they ought likewiſe to joyn in the uſe of theſe means by which they may obtain mercy and pardon for their ſins, and a removal of the judgments by them called on them, and that they may not be backward in ſo doing, they are a ſecond time earneſtly exhorted to it, in proclaiming a ſolemn publick faſt, in teſtimony of unfeigned repentance, and their concurring in it. For ſuch he here calls, and preſcribes methods for it, or a [l] form of it as by taking the words in order we ſhall ſee.

*Blow the trumpet in Zion.* On what occaſions the trumpet was uſed to be blown among them, we have above ſeen on *v.* 1. What the occaſion was, for which it was here bid to be blown, the following words declare, *viz.* that it was to call on them ſolemnly to aſſemble themſelves, that they might obſerve a publick faſt, and day of humiliation, and joint ſupplications to God, for removing thoſe heavy things denounced againſt them, or which they ſuffered, or were in danger of ſuffering under, whether by Locuſts, *&c.* or enemies, according to thoſe different opinions which we have all along ſeen, ſo including both the firſt and the third of theſe uſes which we there on *v.* 1. mentioned, of blowing the trumpet. This trumpet is to be blown *in Zion*, which is alſo *v.* 1. called *his holy mountain*, as elſewhere, *his holy Hill of Zion*, *Pſ.* 2. 6. whether, as it is ſaid of *Jeruſalem*, ([m] the whole of which here by naming that one part of it may well be meant) *the tribes went up*, the tribes of the Lord unto the teſtimony of Iſrael, *viz.* the ark there placed in the Temple, *to give thanks unto the name of the Lord*, *Pſ.* 122. 4. their moſt ſolemn place of their religious meetings. The aſſignation of this place ſheweth what is bidden there to be done, to be of great and general concernment to them, what was by God commanded ſo to be publickly proclaimed muſt needs be thought ſo, withal the proclaiming it in that place of greateſt concourſe from all parts of the land, was a means of making it publickly known to all, whether for the drawing them thither for obſerving it there, or whether for obſerving it [n] in all other places and Synagogues in the whole land, at that ſame ſet time. What is the thing there to be proclaimed the following words, with expreſſion of ſeveral circumſtances declare, *Sanctify a faſt*, קראו עצרה *call a ſolemn aſſembly* (or *day of reſtraint*, as the margin *c.* 1. 14. hath it) For theſe very words in Hebrew had we there before, where of what may concern the meaning and interpretation of them hath been ſaid what may ſuffice.

v. 16. *Gather the people.*] *viz.* cauſe that they come together, [o] *ad publicas ſupplicationes*, to put in joynt and publick ſupplications. *Sanctify the congregation.*) of the word קדשו *Kaddeſhu*, Sanctify, which occurres in the former verſe, as likewiſe (as we ſaid) *c.* 1. 14. hath on that firſt place been ſpoken

l *Jun. Trem. Danæus.* m *Pet. à Fig. on v.* 1. *Danæus.* n *Danæus.* o *Piſc. Tarnov.*

what

what is here applicable to it. *R. Tanchum* notes that the ſame ſignification will here well agree to it as in the former place; and that he takes to be اعداد, that of *preparing*, or *ordering*, and ſo the MS. Arabick here alſo renders it عدوا الجوق *prepare the congregation*, by which, though the word may ſeem elſewhere uſed of any ordinary preparation, the place here will ſeem to require to be meant a warning them ſo to prepare themſelves to meet, [p] as for the performance of a holy duty, *viz.* of a ſolemn faſt, with obſervance of ſuch rules and circumſtances, as by the Law were required to be obſerved for the performing of it. By this congregation, *Grotius* underſtands peculiarly the Levites, as hereby bid to prepare themſelves; but ſure that the word may ſeem to be of larger comprehenſion, including all ſorts and conditions of men, of whom gathered together it was to be made up, the following words by naming the particulars declare, viz. *the elders, the children, thoſe that ſuck the breaſts, the bridegroome, the bride and the prieſts. Aſſemble the Elders.* By the *Elders*, the ſame Learned man takes to be underſtood, *tum illum ſummum ſenatum, tum illos qui urbibus ſingulis præſident.* both the whole great councel of *Sanhedrim*, and them alſo which did preſide in particular cities. The ſame word have we above likewiſe, *c.* 1. 14. where what was ſpoken may agree alſo to this place, that it may be, and uſeth to be, applyed to ſuch as we may call Senators, men eminent for gravity and dignity, as well as to men exceeding in age, is no doubt, yet that it is here more particularly to be underſtood of ſuch who in reſpect of their years are ſo called (which ſeems the more proper and ſtrict ſignification of it) [q] is probable from what follows, as contradiſtinct to it, viz. *Children, and thoſe that ſuck the breaſts.* The reaſon why thoſe ſhould be called on to aſſemble themſelves, in a day of a national repentance, to be teſtifyed by faſting and ſupplications is probably given by [r] ſome, both becauſe their ſinnes were greateſt, and becauſe their example would be prevalent in drawing others on in the ways of repentance. But beſides this, the naming them with thoſe that are joyned with them, viz. *Children*, and *thoſe that ſuck the breaſts*, ſeems to require that in this *people* to be *gathered*, and a *Congregation* to be *ſanctified*, there be none exempted on any pretence whatever, that not only men of better vigour, age and ſtrength, and ſo better able to endure ſuch hardſhips as ſeem'd in performance of ſuch duties of humiliation to be required, ſhould for the end named aſſemble themſelves, but even from all the oldeſt, whoſe ſtrength was decayed, to the youngeſt, who might ſeeme not yet of ſtrength. The judgments did ſo generally concern them all, as that it concerned all to be joyned in ſeeking mercy from God, by ſuch means as they were able, for the removing of them. All others then muſt needs be inexcuſable, if they do under any pretence keep back or abſent themſelves.

*Gather the children*, and *thoſe that ſuck the breaſts.* Theſe innocents may not be thought to have by their ſins pulled on the nation thoſe judgments, under which they ſuffer, nor to be of diſcretion to underſtand the methods of repentance, and what is intended thereby; why then are theſe to be gathered together to the performance of that duty here injoyned? what reaſon there is for it will be evident, when we conſider, that it is juſt with God to viſit the ſinnes of the fathers upon the Children, and that the fathers conſidering the ſufferings of their Children, and cries, cannot but thereby be moved with greater earneſtneſs, to ſeek unto God for removing thoſe evils, in which their innocent children are for their ſakes involved together with themſelves, from which they are not able otherwiſe to relieve them. Beſides that by this meanes they may hope to find compaſſion from God who will be moved with the crye of poor children and infants. He that feedeth the young ravens, when they crye, will not neglect the cry of poor children: what tender reſpect he hath to them in his executing his judgments on nations, appears by what he ſaith to *Jonah*, whom he ſent to denounce deſtruction to *Nineveh*, giving a reaſon why upon their repentance he reverſed his ſentence againſt them. *Should not I ſpare Nineveh, Niniveh that great city, wherein are more then ſixſcore thouſand perſons that cannot diſcern between their right hand and their left hand, and alſo much cattel?* *Jonah*, 4. 11. In their ſolemn faſt their King proclaimed, and publiſhed that *neither man nor beaſt ſhould taſt any thing*, not feed, nor drink water, *&c.* probably children and infants were likewiſe kept faſting, and as the ſuffering in the humiliation was extended to them, ſo by the words cited it appears that God had in his ſhewing mercy eſpecial regard to them. That it was thought of old a motive to compaſſion in God to joyn in children alſo, in their addreſſes to him for mercy, appears by what is read in the book of *Judith*, *c.* 4. 9, 10, 11, 12. where the little children are ſaid to be taken into the number, that they might with great vehemency humble their Souls, and cry unto the God of *Iſrael* all with one conſent earneſtly.

p *Calv. Merc.* q *Brenn.* r *Calvin. Danæus.*

So

So here according to *Kimchi* are they bid to gather them together with the others named ויהיו כולם באסיפה אחת &c. *that so they might be all in one congregation, and then the little ones hindred from sucking might cry for hunger, and those of riper age moved by their crying, might humble themselves, and repent,* and God might of his great mercy take compassion on the cry of those little ones. And as no age could excuse any from bearing their part in this duty of publick humiliation, so neither any circumstances they could be under, or any concerns they might pretend. If any might have been born with in that kind, probably such as were newly married might, who were by the law excused from other publick services, as of serving in the Army in time of war, or the like occasions. So we read Deut. 24. 5. *when a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free at home one year, and shall cheer up his wife, which he hath taken.* But here is no such privilege granted in this case of publick humiliation. *Let the bridegroom* (saith he) *go forth of his chamber, and the bride out of her closet.* They must not (as in other cases they might) enjoy themselves, and take their pleasure, while others perform the service required, but they also must here do their part of removing the publick calamity, though in the very day of their marriage, or while the solemnity thereof was otherwise to have been celebrated; what mirth and jollity would be otherwise seasonable, and even commendable, must now, God calling for other behaviour, be laid aside. What danger it will be at such a time to indulge to it, appears by what he saith Isai. 22. 12. &c. *In that day did the Lord God of hosts call to weeping and to mourning,* &c. *and behold joy and gladness,* &c. *Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.* No pretence then may at such a time, when God calls on them for publick humiliation, excuse from it. These here named are called on to attend on it, if they shall refrain from it, what shall it be but a farther provoking that wrath, which by it they are put in hope of appeasing, and directed by that, as the only means left, to seek it. Let therefore in the time of publick calamity, even the *bridegroom* and *the bride,* laying aside those priviledges of mirth and solacing themselves, which at other times they might lawfully challenge, go the one forth of his *chamber,* the other out of *her closet,* to joyn with others of all conditions, in publick acts and exercise of humiliation. The word חפה *Chuppah,* by ours rendred *closet,* is to the same purpose generally by Interpreters rendred, in their several languages, by some such word as may denote *thalamus,* properly a *bride chamber* (as it is also taken *Ps.* 19. 5.) So sounds the Chaldee בית גנונהא which the Syriack also hath ܒܝܬ ܓܢܘܢܗ the Greek τοῦ παστοῦ αὐτῆς. The MS. Arab. حجلتها The printed Arabick خدرها the same with the Hebrew חדר attributed to the Bridegroome and rendred *chamber*: and by him rendred حجلتها which is in the MS. there خدره as if the two words were synonymous. *R. D. Kimchi* saying likewise that this hath the same signification, with that former word חדר, yet gives another meaning which it may be capable of, *viz.* החליים והעריים שחופפים עליה בימי החתונה *that she should go out of, or put off those ornaments and attires, with which they covered her in the days of her espousal* (or marriage.) The word may be indifferently capable of either of these significations, being from חפה *chaphah,* to cover, and so appliable to any covering. Which either of them be taken the scope will be the same, *viz.* that laying aside all nuptial pompes, and signes of mirth and jollity, both the bride-groome and his bride come forth and joyn with the assembly in such solemn rites of humiliation, and expressions of sorrow and repentance, whereby both their hearts may be duly affected with their condition, and God moved to compassion. The Assembly consisting of several orders and degrees of the people being thus gathered. The Priests are in the next place called on to perform their parts. *Let the Priests the ministers of the Lord, weep between the porch and the Altar.* The Priests as here, so above *c.* 1. 9. called *the Lords ministers,* and *v.* 13. *the ministers of the altar* and the *ministers of my God.* These are bid to weep, not as if it were not required of the others also so to do; but that they whose duty was mainly to attend the service of God, and to direct others in performance thereof, were to lead them the way in it. What is done by them interceding is looked on as done by all with joynt affections, as they ought to do, accompanying them. They are bid *to weep* for the sins and calamities both of themselves and the people: they are above *c.* 1. 13. called on so to do, because the *meat-offering and the drink-offering are withholden from the house of their God.* The place where they were to perform this duty is specified between האולם *Haulam* and מזבח *Mizbeach* the *porch* and the *altar.* What the אולם *Ulam* or porch was we learn 1 *King.* 6. 3. what *altar* here meant, 2 *Chron.* 8. 12. in the altar for burnt-offerings, [f] which *Solomon* built before the porch, in the inner court of the Lords house, (*Ezek.* 1. 16.) not that other of incense, which was within the holy place, or

[f] *Liveley.*

Temple;

Temple; although *Druſius* will have to be underſtood *aram ſuffimenti*, the altar of incenſe. But I ſuppoſe we may better conceive of the place deſcribed by a draught of the ſeveral parts of the Temple, and courts belonging to it, which I find in an ancient MS. of *Maimonides*, in his Commentary on the *Miſnaioth*, in the tract *Middoth*, of the text of the *Talmud*, where he thus ordereth them, *viz.* placing on the Eaſt ſide, firſt עזרת הנשים *Ezrat hannaſim* the womens court; 2. עזרת ישראל *Ezrat Iſrael*, the court of Iſrael; (or the people or men.) 3. עזרת הכהנים *Ezrat haccohanim*, the court of the Prieſts, in which was מזבח *Mizbeach*, the Altar. 4. אולם the porch, beyond which was היכל *Heical the temple* (or holy place) and in that מזבח הזהב *Mizbeach hazzahab*, the golden altar (that for incenſe) and the table and candleſtick; and 5. קודש הקדשים *Kodeſh hakkodaſhim*, *the Holy of Holies*. Now the place here deſigned, according to this, will ſeem to be that ſpace, or part of the Court of the Prieſts, which was between the Altar and the Porch, in which Court they were wont to ſtand and prepare theſe burnt-offerings; ſo *Ezek.* 8. 16. is that ſpace, which is between the Porch and the Altar, ſaid to be in the *inner court*. And of this place ſeems *Kimchi* to underſtand it, whoſe words ſound, *Becauſe there ſtood the Prieſts to perform their miniſtry*, and their *miniſtry ceaſing*, becauſe as he ſaid (*c.* 1. 9.) the meat-offerings were cut off from the houſe of the Lord: *there in that place of their miniſtering* let *them* weep, and put up their prayers unto God, in the houſe of his Sanctuary (under which laſt word I ſuppoſe he underſtood the whole belonging to the Temple, without as well as within) *Aben Ezra* likewiſe ſeems to underſtand the ſame place, ſaying by way of explication אין נכון לבכות בבית השם בהיכל לפני *it is not convenient to weep in the houſe of God, in the Temple before me*; which *Abarbinel* obſerves to be well ſaid by him שאין נכון לבכות בהיכל השם *that it is not right to weep in the ſanctuary of God*: without it therefore and before it are they bid to weep, though even there [t] (as ſome obſerve) it was prohibited to. The ſame place is thought to be that which is between the Temple and the Altar, where *Zachariah* was ſlain, *Mat.* 23. 35. The whole Temple may be named, the Porch being looked on as part of it. Why in that place they are bid to weep, other probable reaſons, beſides thoſe intimated, are aſſigned, as firſt, from the conveniency of the place, ſo ſituated as that thence the people from the outward court (ſeparated from it with a low wall of three cubits height only) might obſerve the humble poſtures and behaviour of the Prieſts, and thereby be excited to the like, and to joyn with them in a general humiliation. 2. That ſtanding in the place, which was between the Temple of God and the court of the people, they might appear [w] as interceſſours between them, making interceſſion to him for their ſins: or 3dly. In token of their humiliation, out of a ſenſe of their unworthineſs to draw nearer unto God, like that of the penitent Publican, who out of ſenſe of his unworthineſs to approach nearer to God, ſtood a far off, &c. *Luk.* 18. 13. [x] Some obſerve, that becauſe they were to weep and pray beyond the Altar, that this was to be done after they had firſt appeaſed God with ſacrifices. But by what is ſaid *c.* 1. 13. and in this *ch. v.* 14. it ſeemes that they had not, or ſhould not have any ſacrifices to offer, and therefore, as they were wont before to perform ſuch duties as prayer and thankſgiving, which is to be performed with gladneſs and chearfulneſs of heart, in that place they are now called on, therein to weep; which why in that place they ſhould do, ſuch probable reaſons as we have ſeen, are or may be aſſigned, but here is none expreſſed, and therefore is it not neceſſary to ſeek for any. It is by God ordered that in that place they ſhould do it, and therefore neceſſary to them that they ſhould, as by him required, do what he bids them to do, even there to weep in token of ſorrow for both their own, and the ſins and calamities of that people, and to put up their ſupplications for themſelves and the people; for ſo is here to their weeping joyned, as neceſſary, praying alſo, to ſhew that their eyes are affected by their hearts, and that what they do is not only out of ſenſe of what they ſuffer, but of what they do deſerve, and out of ſorrow for their ſins. So he adds, *Let them ſay*, preſcribing alſo to them a form of prayer, or what they ſhall ſay, viz. *Spare thy people O Lord*, which forme both ſhews how they ought to be affected with the ſenſe of their own, and the peoples condition, and by what motives they may hope and indeavour to prevail with God to have mercy on them. They muſt ſay *ſpare thy people*, they acknowledge themſelves to be guilty and to deſerve puniſhment, to ſtand in need of mercy from God, and that they have no other hope of help but from that. He being juſtly provoked to wrath againſt them, and to inflict puniſhments, and ſend judgments on them; the motives, by which they may hope to prevaile with him for pardoning their offences and removing his judgments, are firſt, their relation into which he had received them to himſelf; their acknowledging him as the only true God; his compaſſion to thoſe that are

t *Mercer. Ar. Montan. ſaith that even in that place they are now bid to weep, it was not ordinarily lawful ſo to do.* u *Biſhop Halls Paraphraſe.* w *Merc. Calv.* x *Chr. à Caſt.*

in misery, and the preservation of his own honour and glory. That relation is by them to be expressed in calling themselves his people, his heritage. 2. Their acknowledging him the only true God in calling him יהוה *Jehovah*, rendred *Lord*, which was his proper name, not communicable to any other but him the true God. 3. His compassion on their misery, because if he do not spare them, but go on in executing his judgments on them, they shall be given up to reproach, and the heathen shall rule over them. 4. The preservation of his glory, for if he suffer them to be destroyed, they will say among the people, *where is their God?* as taking it for a sign that he was not able to make good to them those his promises, which he had made to them in their forefathers, or were worse then his word to them; and so would those Idolaters take thence occasion of blaspheming his name, and his honour, an argument elsewhere [y] often used in Scripture, to move God to shew himself what his people owned, and professed him to be, and that they might not seem in vain to put their trust in him, as their enemies were apt to object they did, as though he were not able to do for those that trusted in him more than the Gods of the heathen could do for them.

Of how great force this motive is to prevail on God, appears elsewhere not only from *Moses* and *Davids*, and other holy mens making use of it for that end, as *Ex.* 32. 12. *Numb.* 14. 13-15. 16. &c. *Deut.* 9. 28. *Ps.* 79, 9. 10. and 115. 20. *Dan.* 9. 19. But from what he from his own mouth declareth, that he spared his people, whom he would otherwise have scattered, and have caused the remembrance of them to have ceased among men, because he feared the wrath of the enemy, lest their adversaries should behave themselves strangely and say, *our hand is high and the Lord hath not done all this.* Deut. 32. 26. 27. and what he saith to the same purpose, *Ezek.* 20. *v.* 13. 14. and *v.* 21. 22. The words למשל בם גוים *Limshal bam Goim*, rendred by ours in the Text, *That the heathen should rule over them*, and so generally by others to the same purpose. We have in the Margin put as a different Interpretation, *should use a by word against them.* They are so explained by *R. Salomon Jarchi*, who here expounding the word *Limshal*, saith that it is לשון משל ושנינה in the signification of *Mashal veshaninah*, which words we have in other places, as *Deut.* 28. 37. where is threatened to *Israel* that upon their falling away from God they shall become לשמה ולשנינה בכל העמים למשל Leshammah lemashal velishninah becol haammim, *an astonishment, a proverb, and by-word among all nations.* So likewise 1 *King.* 9. 7. and *Jer.* 24. 9. in which places the noun משל *proverb* being used in an ill sense, as for *a taunt, reproach*, and *by-word*, it is manifest he thinks that the Verb also ought to be here taken in the same sense; and the meaning so made out would be [z] convenient enough. But it is by others generally taken in its more ordinary signification of *bearing rule*, and from it so taken *Jerome* thinks here to be made manifest what was hitherto doubtful, *viz.* who it be by whom the calamities hitherto described should be brought on them, whether Locusts and other such noxious creatures, or enemies. From this expression he thinks it manifest that it is not spoken of those Vermin, but of their [a] enemies among the nations. *Cyril* also thinks it hence made probable, that enemies are thereby meant, yet that nevertheless it may be well enough understood of Locusts. But among more modern Expositors *Calvin* taking hence his ground saith. *Ideo ridiculum est quod multi putant contexi sermonem de locustis*, &c. it is therefore a ridiculous thing to think that the Locusts are spoken of, and altogether different from the meaning of the Prophet. But this seems something hastily spoken by him. As others before him, so others after him, who had seen and considered what he saith, are yet of opinion, that it may very well, and ought to be interpreted of such ill consequences as were, by Gods sending of the Locusts among them to destroy the fruits of the earth, brought on them, and so the Locusts in the preceding words most probably, properly meant. Among the Jews *Aben Ezra* seems so to take them, by reproach, understanding רעב *famine*, and explains what is said that *the heathen should rule over them*, because those that were oppressed by famine would fly to them, and if they should come against them, they would have no strength to fight [ for themselves ] And so also *Kimchi*, *Give not thine heritage to reproach, that the heathen should rule over them* כי כשהיה רעב בארץ ישראל &c. *because when there was a famine in the land of Israel, many went forth of it to sojourn in Egypt, and in the country of the Philistines, by reason of the famine, and this was a reproach to them, and the nations have rule over them while they were strangers in their land.* So that according to those and such as go their way, the words sound, [b] as one among Christians more modern well paraphraseth them, *Spare thy people, in removing from them the plague of Locusts, which if it continue to run and spread among them, will bring on them a very great famine, and so thy people shall be forced for relief of it to fly to the countrys of the na-*

y Accusabunt enim gentes verum Deum infirmitatis & mendacii quasi qui suos tueri non possit. *Danæus according to Rabshakeh's blasphemous way of arguing.* 2 *Kin.* 18. 34. z *Mercer.* a *And Sic Lyr.* b *Pet. à Fig.*

*tions,*

*tions, and serve them for bread, and to suffer their rule and their reproaches, as of old they fled to the Egyptians, and became their servants.* [c] Other also among Christians later than *Calvin* look on this as the righter meaning, viz. that it is the enemy that is here said should rule over them, but those instruments of mischief to them all along before described, not those enemies among the nations, but such vermin by which they should be so impoverished, as that they should be forced to submit themselves to those nations, or be easily overcome by them.

That which is in the verse said, *let the Priests weep between the Porch and the Altar*, manifestly argues, that what is spoken was to happen while the Temple, with its Porch and other parts belonging to it, was yet standing, and the Priests had free access to it, and liberty of exercising there such offices as belonged to their function, which is contrary to what *Abarbinel* thinks, that it belongs to the times after the destruction thereof, yea of the second Temple, and the condition that they are now under (compare this with what expressions we find, *chap.* 1. 9. 13. 14. and 16. and 14. of this chapter) His words in which he declares his opinion are, that he cannot understand those words, *Give not thine heritage to reproach that the heathen should rule over them* כי אם על הגלות הארוך הזה אשר אנחנו בו לחרפה בידי ארום *but of this long captivity in which we are for a reproach in the hands of the Edomites*, and that the weeping here spoken of is that in this captivity שבכו העם והתאבלו בגלותם כל כך מהשנים *in which the people have wept and mourned in their captivity so many years.* But how can this be said to be *between the Porch and the Altar?* this must concern what was done while they were standing.

Having thus exhorted them to a general humiliation and solemn repentance, out of consideration of the calamities that they were under, or in fear of, and prescribed a form for it, that they may not think it in vain to hearken to him, and duly perform what he requires them to do, in the next words he shews what good effects shall certainly ensue on their so doing, as certainly as if it were already come to pass.

v. 18. *Then will the Lord be jealous for his land, and pity his people.*

So do ours and some others render the words in the future tense, *will be jealous* &c. *will pity*, and so are the verbs in the Hebrew of that tense יקנא *yekanne*, and יחמל *yachmol*, but then the conjunction ו ve, *and*, being prefixed to them, being of that nature as usually to give to the form of the future the signification of the preter tense, it is by many here so rendred, *hath been jealous, hath pitied*; so by the Chaldee וחס and ורחים, *hath spared and hath pitied*; by the Greek, καὶ ἐζήλωσε, and καὶ ἐφείσατο, *hath been jealous, and hath spared*; and the Syriack ܘܛܢ *Vtan*, ܘܚܣ *Uchos*; and both the Arabick versions وغار *wagara*, وشفق *washaphaka*, all agreeing with the Vulgar Latin *& zelatus est*, and, *& pepercit*, which the *Doway* render, *and our Lord hath been zealous, and hath spared.* Among more modern Translators also several, as *Munster*, and the *Tigurine* version, *commotus est zelo* &c. *hath been moved with zeal. Junius* also and *Tremellius. Jam Zelotypia affectus Jehovah terræ suæ, clementia usus est erga populum suum.* The Lord hath been already moved with jealousy to his land, and hath used mercy towards his people. That the words are regularly so rendred in the preter tense, for the reason which we have mentioned, there is no question; yet that they may mean while be understood of what is future is as evident, for another known observation backed with frequent examples (as we have elsewhere seen) *viz.* that the Prophets foretelling things to come do oft speak of them as of things already past; what is by God determined to be done being as sure as what is already done; and of that nature are these expressions here [d] by many looked on to be. So we see they are by ours taken, and so by [e] others. *Aben Ezra* notes to these words, that which he saith he had observed also before on others, כי דבר נגזר להיות יאמרוהו הנביאים על לשון עבר *that the Prophets do use to* [f] *speak of a matter determined to be, in the language of the præter tense*; and in that respect *Piscator* would have that of *Junius* and *Tremellius, Jam Zelotypia affectus est*, &c. changed into, *tunc Zelotypia afficietur & clementia utetur.* Then the Lord *will be moved* with jealousy for his land, and *will shew mercy towards his people*, &c. because, though the other be a regular construction, according to the use of that conjunction ו. *v.* prefixed, yet, *ipsa sententia hic significationem futuri postulat*, the sense of the place here requires that the signification of the future be used. Yet is the Learned Mr. *Lively* for the other way against it. His opinion is that the Prophet doth not here shew *quid facturus aut dicturus sit Deus*, what God would do or say, *sed quid jam dixerit aut fecerit*, but what he had already done or said, *viz.* that upon such repentance and acts thereof,

c *Pisc. Mercer. Drus. Tarnov.* d *Mercer. Drus. Ch. à Castro. Tarnov.* e *On ch.* 1. 7. f *So Abarb.*

which he had called them to, by them performed, he had ſhewed himſelf jealous for their land and had pitied them, removing ſuch judgments as he had ſent on them: ſo that by him is declared both that upon Gods warning given in the 12. 13. 15. 16. verſes, they had already repented them, and done ſuch things as he had exhorted them to, and he had removed the evils which their ſins had pulled on them, and had comforted them with the promiſes of many good things to them. It is objected that there is not any mention in the hiſtory of Scripture of any ſuch publick repentance, or ſolemn aſſembling for it, or faſts in token of it, this He thinks not to be of any moment againſt it, inaſmuch as many ſuch things, as muſt neceſſarily be taken for granted to have been done, are not yet expreſly mentioned, of which he gives examples, as of *Iſaiah* with his ſon *Shear-Jaſhub* going to meet *Ahaz*, as he was commanded *Iſ.* 7. 3. &c. which it is not to be doubted that he did, yet not mentioned at all there, and of *Moſes* his being bid by God to go to *Pharaoh* and threaten him, except he would let *Iſrael* go, with ſending ſwarms of flies on him and his ſervants *Exod.* 8. 20. &c. which accordingly it follows *v.* 24. that God ſent, without mentioning between, either what *Moſes* did or *Pharaoh* anſwered, which yet muſt neceſſarily be underſtood, *viz.* that when *Moſes* had delivered this meſſage from God to *Pharaoh*, and he refuſed to obey, then the Lord did ſo, and there *came a grievous ſwarm of flyes*, &c. then with great modeſty he concludes, *Hæc mea de hujus loci intelligentia ſententia eſt, quam a doctioribus expendi cupio*, This is my opinion of the meaning of this place, which I deſire may by learned men be weighed. *Jeroms* words, ſo much ancienter than he, may perhaps be ſo interpreted as to agree with him, as interpreting all in the preter tenſe. But I know not whether any have taken his opinion into conſideration, ours we ſee, with others later than he, and who probably had ſeen what he ſaith, chooſe to underſtand what is here ſpoken as of the future, and as a prophecy of what ſhould be done, rather than a narrative, of what had been already done, though [g] to ſhew the certainty of it, expreſſed (as we have ſaid) in ſuch language as might agree to what was actually paſt: with God is no diſtinction of times, what he will do is as already done, all things are preſent to him, and what ſhall be as that which hath been. *Then the Lord will be jealous for his land* ויקנא יהוה לארצו He will be *jealous for*, with great affection be moved for, ſo as to remove what is hurtful, and injurious to it, and to ſeek its good, that it continue not [h] deſolate, and a reproach to its enemies. It is [i] obſerved that when this verb is conſtrued with the prepoſition ל. *le.* as here it is, that it is taken in good part, denoting a being ſollicitous of good to thoſe whom one is ſaid to be jealous for, as that when it is conſtrued with ב, *be*, it is taken in ill part, denoting a ſuſpicion of evil in ſuch as he is jealous of, or over, or being evil affected to. It is manifeſt that how ever the verb be otherwiſe uſed ſo as to denote ill of, or to thoſe ſpoken of, as *to be jealous of*, *to envy*, *emulate*, or the like, yet that here it notes intention of good to them, for whom it is ſaid he *will be jealous*. The *Chaldee* therefore here gives the meaning of it by ויחס *and the Lord hath ſpared*. Such words denoting Paſſion, and affections being [k] ſpoken of God, do not (as elſewhere, I remember, hath been obſerved) denote him to be ſubject to ſuch affections ſo as men are, but to expreſs in language underſtood by men, ſuch effects wrought by him as in men would argue ſuch affections, and proceed from them. His being jealous for his land imports his intentions for good to it, for ſuch reaſon as we have mentioned from the conſtruction of the Verb, ſo appears it alſo from the other word joyned with it, which is, *and pity his people* ויחמל על עמו, *viz.* ſo as not to deal with them in ſeverity of juſtice according to their deſerts, but upon their repentance to ſpare and pardon them, and remove from them thoſe evils which they had deſerved: of which they have confidence given them by thoſe terms of near relation to himſelf, by which he owns them, *his land* and *his people*, as yet ſtill more peculiarly belonging to him than any other; which neceſſarily imports and gives aſſurance that he will in peculiar manner yet take care of, and ſhew kindneſs to them, both in removing evils from them, which ſeems the more particular import of this Verſe, and alſo giving good things to them, as is in the following verſe more expreſly declared,

**v. 19. *Yea the Lord will anſwer and ſay unto his people, Behold I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.***

Here again the Vulgar with others, *reſpondit*, &c. So *Jerome* expounding both together ſaith, *Zelatus eſt Dominus terram ſuam, quam prius quaſi alienam contempſerat, & paſſus fuerat locuſta vaſtante populari, & in tantum pepercit pœnitentibus, ut eos dignos ſua reſponſione faceret diceretque*, &c. The Lord hath been zealous for his land, which before he

g *Abarb.* h *Kimchi* i *Aben. Ezra. on Zach.* 1. 14. k *Calv. Petr. à Fig.*

had

had contemned as a ſtrange land [belonging to another] and had ſuffered to be laid waſt by the Locuſt deſtroying it, and hath ſo farre ſpared them upon their repentance as to make them worthy of an anſwer from himſelf, and to ſay to them, &c. But as before we ſaid that according to moſt, *Hath been jealous, and pitied*, is taken for, will certainly be jealous and will pity (as by ours rendred) So here again, *hath anſwered*, &c. is taken for, *undoubtedly and without delay*, or *putting off, will anſwer*, &c. *viz.* when they had in due manner [l] done what was in the foregoing verſes required of them to do, in token of unfeigned repentance, and in ſo doing ſhewed themſelves his people. What he will anſwer and ſay, and make good to them is as follows. *Behold I will ſend you corn, and wine, and oyle, and ye ſhall be ſatisfied therewith. Behold*, take notice of it, as what I will ſpeedily and certainly make good (however contrary it be to what I threatned) *that I will ſend corn*, &c. This anſwer which he promiſeth to return to them on their turning, and making their addreſſes to him, how ſeaſonable and ſuitable in reſpect to their preſent condition, as well as gratious it is, appears by what that hath all along hitherto in this book been deſcribed to be. It is ſaid in the foregoing chapter *v.* 4. *That what the palmer worm had left to them the locuſt had eaten, and what the locuſt had left the canker worm had eaten, and that which the canker worm had left the caterpiller had eaten.* And v. 5. *The new wine was cut off from their mouth. That their vines were laid waſt*, &c. v. 7. and v. 10. &c. *that the corn was waſted, the new wine dryed up, the oyle languiſhed, the harveſt of the field periſhed, all the trees of the field withered*, and ſuch a ſcarcity by this means cauſed, that not only joy, through the plentiful enjoyment of the good things of this life, was withered away from the ſons of men, but even the meat offering and drink offering withholden from the houſe of their God, and joy and gladneſs cut off from them alſo, v. 16. yea that the very beaſts did groan, and heards of cattel were perplexed for want of paſture, &c. v. 18. &c. with like expreſſions ſhewing that they were under, or in danger of ſuch extremity of dearth and famine, by which they were forced to ſeek out for relief to other people, and become a reproach to them, as not having any God to help them, *c.* 2. *v.* 17. To men in ſuch a deplorable condition, and with penitent hearts ſeeking for relief from God, what anſwer can be more comfortable, more ſuitable than this that the Prophet aſſureth them that they ſhall receive from God, of promiſe of certain and ſpeedy alteration of their condition, from extremity of want to a plentiful enjoyment of all things neceſſary for their well being, not only in ſome competent meaſure, but to a full ſatisfaction, ſo that they ſhall not need to ſeek out for help to others, but with confidence rely upon God as all ſufficient to them? He will ſend them *corn, and wine, and oyle*, all things neceſſary for their being, and well being, and that in ſuch plenty, that they ſhall be fully ſatisfied therewith, [m] have all things neceſſary for their own uſe, and for offerings, meat-offerings, and drink-offerings in the houſe of God, with joy and gladneſs, and will not make them any longer a reproach among the heathen, [n] they ſhall no longer be forced to ſerve them for bread, that they ſhould ſcorn them as an indigent people, whoſe God was not able to ſupport them, or elſe had forſaken them. So the Chaldee here renders, *And I will not give you* חיסורי כפנא *to be reproaches* (or reproached) *for hunger*, and famine among the people, which is, as *R. Solomon* expounds it, שיקראו אתכם חסירי לחם, *that they ſhould call you wanters of bread* (ſtarvelings.) That which he ſaith, *I will ſend you corn and wine*, the Chaldee renders, *Behold I bleſs* (or will bleſs) *to you corn, and wine and oyle*; and *Kimchi* expounds it, *I will cauſe to ſpring* (or grow) *to you the trees of the field, and the herb of the ground.* That this may be brought to paſs, it is neceſſary that thoſe inſtruments of miſchief, which had deſtroyed or would deſtroy thoſe good things to them, ſhould be reſtrained or removed, and taken out of the way, that therefore no obſtacle may ſtand in the way, nothing that may make them doubt of the performance of his good promiſe, as to this he expreſly adds his promiſe of removing all ſuch as they had ſuffered, or were in danger of ſuffering, by adding what follows.

v. 20 ***But I will remove far off from you the northern army, and will drive him into a land barren and deſolate, with his face toward the Eaſt-ſea, and his hinder part toward the utmoſt ſea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.***

*The Northern army.* ואת הצפוני Et Hatſephoni, *the northern one*, that is all that is in the words expreſſed, the word army is here ſupplyed as to be underſtood by our Tranſla-

l *Calv.* m *See v.* 26. n Ut diſpergantur ad quærendum panem, *Ab. Ezra. as is ſaid of them Lament.* 5. 6.

tors, as the printing it in different characters gives to note. Nor is there in several translations found more, the Greek rendring τὴν ἀπὸ βορρᾶ, the Vulgar Latin, *eum qui ab Aquilone est.* The Syriack ܘܠܓܪܒܝܐ the printed Arabick, والذي من الجربيا which the Latin renders, *eum qui est ex Aquilone*, (though perhaps the word do not properly signify so,) the MS. Arabick, אלכראסאני, him that is from *Chorasan.* God's having called those instruments of his wrath, in the foregoing words all along described, *his army. v.* 11. and here with the Epithete of *Northern* added, which may note either, *he that came from the North*, or is seated or placed northward, makes again a great [o] difference betwixt interpreters, concerning those of whom it is to be understood, whether Locusts and such vermin in great number infesting them, and devouring the fruits of their land, or else enemies invading and spoiling it. The words seem so appliable to both, that by some they are understood of the one, by others of the other, and some leave it in doubt which way should be taken. So *R. Tanchum*, נכנה אלי צפון *he denominates him from the North*, or he is called northern قيل لان مجيه اعني الجراد من جهة العراق *as it is* (by some said) *because his coming*, to wit, *the coming of the Locusts was from that part of Erak* (or *Chaldea*) وكذلك مجي العدو ان كان مثالا له *and so likewise was the coming of the enemies, if it be a comparative expression of him. R. Salomon* likewise saith that it may be expounded of the army of Locusts, or in another way, of a people coming out of the North (country) of the Kings of *Assyria. Cyril* also having expounded it of the Assyrians, as being toward the North, saith, that if any shall expound it of the Locusts, as coming from the more Northern parts of *Judea*, that there is nothing to hinder why that exposition may not be approved of; but others do so take the one as to reject, and disapprove the other. *Abarbinel* among the Jews (who, as we have formerly seen, is peremptory for having it understood of the enemy) thinks this epithete to agree to the *Assyrians*, the *Babylonians*, and the *Romans*, the two former being North-East, the latter North-West of *Judea*, and all these he will have under it comprehended, and the mischief by them all done to the Jews here pointed to, and not any by Locusts, or such creatures literally understood; and what is here said shall be done, to be that which hath been already done to the former, and shall be done to the latter. [p] Others think thereby denoted singly the Assyrians, who lead by *Sanacherib*, invaded the land in *Hezekiahs* time; [q] others the *Chaldeans* who carryed them captive; others the *Assyrians* under *Holofernes*, all so called from the same reason of their situation in respect of the land of *Israel.* But what ever reasons these, any of them, have for their opinions, they seeme not so well to agree to what the Prophet expresseth both in the foregoing and following passages, as that of those other learned men, who looke upon it as denoting the Locusts, and other such noxious vermin before mentioned and described. These both *Aben Ezra* and *Kimchi* (with [r] others following them) think to be called הצפוני the northern one, as coming or brought מפאת צפון *out of the northern coasts* to them (though *Jerome* thinks this a proof, that it is to be understood of the Assyrians, and not Locusts, because these more usually came from the South than from the North) [s] others rather think thereby to be meant such part of them, as had settled themselves on the North side of *Jerusalem*, or the northerly part of them, of this part of them he saith, that he will *remove them far off from them, and drive them into a land barren and desolate*, that is, says *Aben Ezra* and *Kimchi*, into a land in which they shall find nothing at all that they may eat, and so dye and perish for want of food, *i. e.* saith *Bochartus*, into *Arabiæ deserta*, the deserts of *Arabia. Junius* and *Tremellius* seeme to understand by *the Northern one, partem quam in Aquilonem à regione vestra depulsurus sum*, that part of the Locusts which he will drive from their country into the North, and then instead of, *and will drive him*, rendring, *depellam ex eo*, I will drive of him, *i. e.* of that army, understand that part which was on the South, or, he would drive toward the South, where was that horrid desert described, *Deut.* 8. 15. But *Bochartus* thinks no mention to be here made at all of the Southern part of them, because the city of *Jerusalem*, being in the extreme Southern part of the Land of *Canaan, paucæ erant respectu urbis & sub aliis comprehensæ* they were but few on that side of the city, and comprehended under the others that were named, So that those words, *I will drive him*, belong to those Northern ones mentioned, then in the following words, *with his face toward the sea*, by his face he understands that part of them, *quæ ad mundi faciem*, i. e. *ortum*, which had settled it self toward *the face of the world*, that is, the East. *Junius* and

o *The Chaldee supplies* Populum. *Others* Inimicum, *Pisc. others* exercitum, *Pagn. others* Hostem, *Munst.* p *Hieron. Theod. and so the English at Geneva giving for a note, That is, Assyrians your Enemies.* q *Ch. à Cast.* r *See in him and Ribera.* s *Drus. Castal.* t *Jun. Trem. Lively. Bochart.*

*Tremellius*

*Tremellius* render it, *primum agmen*, the foremoſt troop, theſe he ſaith he will drive towards (or into) *the Eaſt Sea*, *i.e.* the dead Sea, which was Eaſt of *Jeruſalem*, or as others, *Genezareth*, or the lake of *Tiberias*; and then by his *hinder part*, he with others will have to be meant, *occidentalem ejus partem*, the Weſtern part of them, and thoſe he threatens to drive towards, or into the *utmoſt Sea*, *i.e.* ſay they, *occidentale ſeu meridianum*, the Weſt or Mediterranean Sea, into theſe places driven they ſhall periſh, be all killed and deſtroyed, *and his ſtink* (ſaith he) *ſhall come up, and* ותעו *Tſachanato, his ill ſavor ſhall come up*; this laſt word is not elſewhere found in Scripture, but its being joyned with the former of more known uſe, באשו *his ſtink*, ſhews it (as the [u] Rabbins obſerve) to be of much the like ſignification, ſo that here הסעם כפירו *the ſignification is but doubted*, or the ſame thing repeated in different words, as *Aben Ezra* ſpeaks, and it is ſo by interpreters generally taken for an ill or ſtinking ſavour, except by ſome copies of the Greek and their [w] Interpreters, which render here ὁ βόμος αὐτῶ, *by his ſound*, but that is by *Bochartus* obſerved to be a miſtake only in the writing of the Greek word, which he ſaith ought to be written [x] βρῶμος; that ſo ſome copies of old had it, as plainly to ſignify *ſtench* or ill *ſavour*, appears by what is readd in the printed Arabick done out of it, *viz.* ويصعد نتنه وترتفع رائحته *and his ſtinck ſhall aſcend, and his ſmell be lifted up*: which is a ſign of their lying dead by great numbers in thoſe places, as either ſtarved or drowned in the ſea, and their carcaſes caſt again on the ſhore, which to be a thing to happen to and from Locuſts appears by many expreſſions mentioned in creditable authors, and out of them cited by *Bochartus*; it ſhall ſuffice us to give what *Jerome* reports, that in his time he ſaw ſuch troops of Locuſts as even covered the land of Judea, *quæ poſtea vento ſurgente in mare primum & noviſſimum præcipitatæ ſunt*, which afterwards by a wind ariſing were caſt headlong into the foremoſt and uttermoſt ſea; and then afterwards he ſaith that the ſhoars of both ſeas being full of heaps of ſuch dead Locuſts, which the waters had caſt up, the corruption and the ſtink of them was ſo noxious that it did alſo corrupt the air, and bred a peſtilence *tam jumentorum quam hominum*, both among cattel and men.

This may well give us to conceive what it is, that God here threatens, and how he will deal with thoſe inſtruments of his wrath, which were before deſcribed, if we literally underſtand them of Locuſts and the like Vermin, the names of which are made uſe of. They that underſtand thereby other enemies, as Aſſyrians, Chaldeans, Romans, or the like, as we have ſeen, cannot ſo literally neither underſtand this deſcription of their deſtruction. But of whomſoever this *Northern-army* (as our Tranſlation renders) be underſtood, and what interpretation ſoever be put on the expreſſions, in this threat of God here againſt them, it is plain that he promiſeth to his people upon their ſincere repentance, that he will fully clear them of them, and free them from ſuch deſtruction as might be feared from them, however great things they had formerly done, and it might be expected would be farther done by them, did not God by his mighty power interpoſe. This may the following words ſuggeſt to us which are כי הגדיל לעשות rendred by ours in the text, *becauſe he hath done great things*; in the margin, as more agreeable to the letter, *he hath magnifyed to do*. The Engliſh from Geneva, *becauſe he hath exalted himſelf to do this*, as alſo the other ancient Engliſh tranſlation, which as ſeveral other tranſlations in other languages, though ſomething differing in the way of expreſſion, yet as to the ſenſe will eaſily be reconciled, if it may be agreed who is ſpoken of as ſo doing, and likewiſe what is the import of the particle כי *Ci*, which is the firſt word in the clauſe, and ſhews the connexion of it with the foregoing part of the verſe. It is a particle that hath diverſe ſignifications, among which, it may be to our purpoſe to take notice of theſe, [y] *Quia*, becauſe, *cum*, *poſtquam*, when, or whereas, ſeeing that, or after that, *etſi*, *quamvis*, although; it is by ours and moſt others tranſlated here in the firſt of theſe, *becauſe*, and ſo ſeems to give a reaſon why God would do what he ſaith in the former words, but then from it being ſo taken ariſeth a difference between interpreters in the application of the words following, whether they ſhall be attributed to the enemy, or the locuſts, or to God, which of thoſe ſhall be ſaid to do, or to have done great things; ſome we ſhall find be for one of theſe, ſome for another. Thoſe that underſtand before all along the enemy, whether Aſſyrian, Chaldean, or other, here think him alſo ſpoken of, and the reaſon why God will puniſh him, as is in the foregoing words deſcribed to be given, becauſe he did great things; or magnifyed to do, or as the Vulgar Latin renders it, *quia ſuperbe egit*, becauſe he did proudly: and whereas God had ſent them to chaſtiſe his people, [z] did exerciſe their own cruelty beyond meaſure, and uſe all inſolency toward them, and thought that by their own might and power of their own hand they did

u *R. Sal. Ab. Ezra. Kimchi.* w *See Cyril.* x *See Druſ. conjectanea.* y *See Schindl. Nold. Conc.* z *Iſai.* 47.6.

all

all this. All things in the words may ſeem agreeable enough to this interpretation, whereas againſt thoſe that underſtand it Locuſts, ſeems to lay an [a] objection, that it cannot be properly ſaid of Locuſts, that there is pride or inſolency in them, that they ſhould be ſaid *ſuperbe agere*, to deal proudly, or *magnificare ſe*, to exalt themſelves, or to have done it out of choice, but according to their nature, wherever they come, and are by God ſent at any time for judgment. This probably may have given occaſion to ſome, who all along before look on the Locuſts as ſpoken of, yet here to think that it are not they that are ſaid to have done great things, but God, whoſe name is here to be underſtood as in the next verſe it is expreſſed with the ſame words, and ſo by the verb הגדיל *hath done great things*, to be underſtood, *doth*, in the preſent tenſe, or *ſhall do*, in the future: Of this opinion are ſome very learned men; ſo *Junius* and *Tremellius* render, *quia magnifice Jehovah agit*, for which *Piſcator* puts *aget, becauſe God doth* (or *ſhall do*) *wonderfully*, and ſo *Caſtalio*, *tam magna ille faciet*, adding as a note in the margin, *Scilicet Jovah*, i. e. *ſo great things ſhall he* (that is Jehovah) *do*: of which the learned Mr. *Lively* ſpeaking, ſaith, *quod valde probo*, which I do exceedingly like. Though there be an irregularity in the words ſo underſtood, *viz.* a change of the perſon from the firſt to the third, for *I*, in *I will remove*, &c. *he*, the third, *he will do*: but *Druſius* taking notice of this way, ſaith that he [b] likes not to follow it, as rather arguing with ſuch of the Jews [c] who conſent in it that it is meant of the Locuſts, and the Chaldee Paraphraſt *Jonathan* interprets his doing great things, of his doing many evil things [ארי אסני למעבר בישין] He therefore, as many others, underſtands it of the Locuſts, of whom the Vulgar tranſlation, *quia ſuperbe egit*, becauſe he hath dealt proudly, if it be followed, muſt then, as *Pet. a Figu.* obſerves, be [d] metaphorically underſtood, becauſe pride cannot be properly attributed to Locuſts, and ſignify no more than others more literally render, *to do great things*; which anciently *Ruffinus* obſerved, *ſuperbe eum egiſſe pronuntians, haud vitium mentis, verum magnitudinem calamitatis expreſſit, i. e.* ſaying that he had dealt proudly, expreſſeth not any fault in the mind, (of the doer) but the greatneſs of the calamity (or the miſchief by him wrought.) But why then ſhould he that was ſent to do this, and did it not of his own ill intention be puniſhed, *becauſe* he did it? It may be thought therefore that the particle כי, *ci*, if ſo tranſlated, *Becauſe*, hath not ſo much reſpect alone to the words immediatly going before. *I will remove*, &c. *and will drive him*, &c. but withall to what is ſaid in thoſe before them, wherein it is ſaid, *the Lord will be jealous for his land and pity his people*; and ſo it will follow as an effect of that his mercy and his pity, that he would remove thoſe inſtruments of his former diſpleaſure, becauſe they had done great things, as great as he would now ſuffer them to be done to his land and people. This ſeems to have been *Kimchi's* mind, whoſe words are כי הארבה הגדיל לעשות רע בארץ והאל יתברך יחס על הארץ והמיתו *Becauſe the Locuſt hath magnified to do* (or *done great*,) *evil in the land, but God bleſſed for ever, hath had* (or will have) *mercy on the land, and deſtroyed* (or will deſtroy) *him.* This ſeems to take away all objection againſt underſtanding it of the Locuſts, though כי, *ci*, be rendred, *becauſe*. Yet are there who think it plainer in that meaning, to take one of thoſe other ſignifications which we mentioned, viz. *after that*, or *although*, the firſt of them is taken by the Reverend *Diodati*, who in Italian renders, dopo che haura fatte coſe grande, *after that he hath done great things*. The other by the Reverend Mr. *Gataker*, who ſo [e] gives the meaning of theſe words, *quamvis magna geſſerit*, although he hath done great things, *he*, locuſtarum ſcilicet agmen illud, viz. *that great company of Locuſts*, exterminabitur tamen, & internecioni dabitur, fœtore ſolo pone relicto, *yet he ſhall be driven out of the land, and given up to ſlaughter, leaving only a ſtink behind him.* I ſee not what can be excepted againſt either of theſe in underſtanding the words of Locuſts; and they well concurre in one meaning, *viz.* That although thoſe hurtful creatures, ſent by God in his diſpleaſure for puniſhment on the land for the ſins of the people, had as commiſſioned by him done great miſchief, yet they could do no more than God would permit, and therefore after they had done great things, ſuch as might make the people fear, they would continue to do, and bring utter deſtruction upon them, yet God upon their repentance, to ſhew that they were but his army, and did all things only by his order, would not ſuffer them to do more hurt, but wholly take them out of the way, and repair ſuch loſs as had been ſuſtained from them, ſo that the people reconciled to him ſhould not need farther to fear them, though they had hitherto found them ſo terrible, of that in the following words he proceeds to aſſure them. But before we paſs to

a *Lyra, and ſee Pet. a Fig.* b Quos ideo non ſecutus ſum quia Hebræi omnes in Locuſt. conſentiunt. c *R. Sal. Ab. Ezra. Kimchi.* d Id quod de locuſtis metaphorice intelligitur, quibus proprie non convenit ſuperbia. e *In his* Adverſaria.

thoſe

thoſe words, we may as by way of digreſſion, take notice of ſome allegorical expoſitions that are made of theſe, as that of *Cyril*, who ſo interprets them of Chriſts expelling out of us, τὴν ἀκρίδα τὴν νοητὴν, thoſe Locuſts conceivable in the minde, thoſe Legions of Devils which he hath ſhut up in Hell, as if drowned in the Sea, and made their ſtink to appear odious, which before did not appear ſo, but more eſpecially take notice of the expoſition which D. *Kimchi*, and [f] others obſerve the ancient Jewiſh Doctors to give of theſe, *viz*, that they do belong to the coming of the Meſſiah, and that by הצפוני *Hattſephuni*, (which is uſually rendred the Northern one) is underſtood (according to another ſignification of the word) the *hidden* one, *i. e.* ſay they יצר הרע שצפון ועומד בלבו של אדם, *the evil figment or frame, i. e.* as it is uſually underſtood, *evil concupiſcence, natural corruption, or original Sin* (that friend) *which is hidden and reſideth in the heart of man*; and by his ſaying that *he will drive it into a land barren and deſolate*, to be meant a place where are not found men להתגרות בהם *with whom to quarrel*; and by *his face toward the Eaſt Sea*, to be intimated, that it ſet its eyes on the firſt ſanctuary (or Temple) and deſtroyed it; and by *his hinder part towards the utmoſt Sea*, that he ſet his eyes במקדש שני שהחריבו *on the ſecond ſanctuary and deſtroyed it, and ſlew the Diſciples of the wiſe men that were in it*; and then by what he ſaith, *and his ſtinck ſhall come up, and his ill ſavour ſhall come up*, to be noted, שמניח אומות העולם ומתגרה בשונאי ישראל, *that he letting alone the gentile nations contendeth with the haters of Iſrael*, (*i. e.* with *Iſrael*, for ſo is meant, and in *Talkut* the word שנאי Sonee, *haters of*, is left out, and put בהם בישראל *with them, i. e.* with *Iſrael*, and by, becauſe he hath done great things, according to R. Abai, to be meant, ובתלמידי חכמים יותר מכולם, *that it was more buſy with the Diſciples of the wiſe men, than with any others.* Thus far have we the allegorical explication of the ancienter Rabbins cited by *Kimchi* (for I ſuppoſe they meant it not for literal, though the word צפוני ſignify as well *hidden and ſecret as Northern*) I ſhall not go to ſhew how agreeable their deſcant is to the words, nor what good meaning it makes of them. I ſhall only ſay that if the words of the text be granted ſo to be meant, as to point at what ſhould be done in the time of the Meſſiah for conquering that hidden enemy, *lurking, devouring, and making warre in the heart of men*, it may be looked on as fully performed in the time of our Lord Jeſus, and by him, ſo as that we may look on him, and not expect any other to come, as the true Meſſias. For by his doctrine have we been taught, and by his grace are enabled to put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts, which is that יצר הרע Yetſar hara, *that inbred corruption*, which by הצפוני *that hidden one*, (as they render it) they would have to be meant, *and to be removed in the ſpirit of our mind, and to put on the new man, which after God is created in righteouſneſs and true holyneſs* Epheſ. 4. 22, 23, 24. *For with him is the old man crucified, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin, nor ſin ſhould reign in our mortal body, that we ſhould obey it in the Luſts thereof, nor yield our members as inſtruments of unrighteouſneſs unto ſin, but ſhould yield our ſelves unto God, as thoſe that are alive from the dead, and our members as inſtruments of righteouſneſs unto God, ſin having no more dominion over us.* Rom. 6. 6. 12. &c. *For this purpoſe was the ſon of God manifeſted that he might deſtroy the works of the Devil.* 1 Joh. 3. 6. So that whatſoever things in that kind the Jews can in reaſon look on as by theſe words ſignified, and required to be done under the Meſſias, as a proof of his being come, have certainly been ſo fully performed by our Lord Jeſus (as we ſaid) that if the fullfiling of them may (as by this their expoſition of them appears confeſſed) be a proof of it, it muſt appear mere obſtinacy in them to continue to deny him. This expoſition of theirs *Ribera* excepts againſt as not congruous, firſt becauſe enemies from abroad being all along ſpoken of, *Tſaphoni* cannot be well rendred the hidden one, any thing at home within them, as that natural concupiſcence is; and again becauſe they hereby ſeeme to expect that that inbred original evil ſhould under the Meſſiah be clean taken out of the heart of men, which is contrary to ſound doctrin. But I ſuppoſe he in this miſconſtrueth their meaning, it being a known ſaying among them, that as long as Godly men live יצרן הם נהפכים עמם they ſhall have to fight with their concupiſcence: their meaning ſeemes to be therefore that they ſhall then receive ſtrength to fight againſt it, and quell it. *Arias Montanus* ſeems to look on it as well agreeing to the words, and as ſo to be underſtood as we have given the meaning, yet if any ſhall deny it ſo to be, as *Ribera* doth, I ſhall not contend for it, but be contented with a more literal meaning of theſe words, ſeeing we ſhall ere long in this very chapter meet with ſo plain a teſtimony of Chriſt, as cannot be denyed according to the ſtrictneſs of the letter. To proceed therefore here, according to the more literal expo-

f *Talkut. R. Solom.*

ſition of the words which we firſt gave, upon that it follows, *v.* 21.

**v. 21.** ***Fear not, O land, be glad and rejoyce: for the Lord will do great things.***

How ſhould they but fear all manner of evil, when they before heard ſuch terrible judgments deſcribed, which were already either gon forth, or threatned as unavoidably to come upon them. They were v. 1. bid, *even all the inhabitants of the land, to tremble, becauſe of the day of the Lord*; and that day *v.* 11. is ſaid to be *very terrible*: yet here have we clean contrary language, they are bid not to *fear*, *yea to be glad and rejoyce*. That, which ſo clean alters the caſe with them, is that duty of repentance before required *v.* 16, 17. by them duly performed, while they perſevered in rebellion againſt God, and had him their enemy, there was occaſion and reaſon of continual fear, *of weeping and howling* (*c.* 1-5.) and *mourning* (hereby) and they were called upon for it, but now being on their repentance reconciled again to him, they are bid *not to fear*, but *to be glad*, and *rejoyce*, *Fear not O land be glad and rejoyce*. O land, *i. e. O land of Iſrael*, as the Chaldee addes for explication ſake, and by that meant, as *Kimchi* farther explains, יושבי ארמה *let not the inhabitants thereof fear*, not unlike to which is *Aben Ezra's* explication of the ſame word אדמה, where is ſaid *the land mourneth*, by יושבי *the inhabitants thereof*, *c.* 1. 10. and ſo of the word ארץ, earth, (*c.* 2. 10.) *the earth ſhall quake* by אנשי ארץ *the men of the earth*. The land it ſelf, to which his ſpeech is directed, by a *proſopopœia*, being not capable of ſuch affections as are here mentioned, it is manifeſt that it may only be ſaid to be ſecure from fear, and to be glad and rejoyce, when it yields occaſion of ſo being, and ſo doing to thoſe, whoſe ſecurity, joy, and gladneſs depends much on the thriving and proſpering of it, *viz.* in its [g] yielding to them food, wine to make glad their hearts, oyle to make their faces to ſhine, and bread to ſtrengthen their hearts; by bringing forth graſs for the cattel, and herb for the ſervice of man. Its failing, to bring forth theſe and like things neceſſary for their ſuſtenance, muſt needs bring them to ſo ſad a condition as hath been before deſcribed; his bidding it now not to fear, but rejoyce and be glad, is then equivalent to a promiſe of making it again fruitful in ſuch good things, which ſhall give ſure hope and comfort to them whoſe well being depends on it. That they may not doubt that they ſhall have juſt occaſion of doing what he bids them to do, to put away fear, to be glad and rejoyce, he backs his exhortation to it, with a reaſon on which it is grounded, and to enforce it. *For the Lord will do great things*, That the Lord can do great things, even whatſoever pleaſeth him in heaven and earth, they having experience of all his wonders wrought for their forefathers, could not doubt; when then he ſaith *he will doe great things*, they may be aſſured they ſhall be as certain, as if already done, and indeed the verb הגדיל *Higdil*, doth properly ſignify *hath done great things*, and is ſo by moſt ancient, as well as diverſe modern interpreters, tranſlated, as by the Chaldee ארי אסני יי לאעבר; by the LXX. ὅτι ἐμεγάλυνε κύριος τοῦ ποιῆσαι; and by the Syriack ڕڵڵۅڡ ڡڹڵ ڬڡڬڡ *becauſe the Lord hath exalted himſelf to do*, though the Latin interpreter of it, renders it in the future, *quoniam Dominus magnifice aget*, by both the Arabick verſions alſo; the MS. אן אללה קד אטם צלפעל and the printed, لان الرب عظم صنيعه *for the Lord hath made great his works*, or *his doings*; and ſo among modern tranſlators by *Munſter*, *agendo magnifice egit*; and in the interlineary, *magnificavit Dominus* [h] *ad faciendum*; but ours (agreeing therein with many others) chooſe rather to render it in the future tenſe, *will do*, *aget*, or *faciet*, taking it, though it be in Hebrew in the præter tenſe, yet not to denote what he had already done, but what he would as certainly do, it being the uſual ſtile of Scripture, in ſo ſpeaking of what God had determined to do, though not yet effected. The very ſame words, except that the name יהוה is not expreſſed with them (viz. *Higdil leaſoth*) conclude the foregoing verſe, as theſe do this, and are therefore (as we have ſeen) by ſeveral thought to have there the ſame meaning as here, and to be ſpoken of God; his name being in them underſtood, though not mentioned; but by others, whom I think we may rather chooſe to follow, not ſo, but of thoſe inſtruments before deſcribed, which God had made uſe of for executing his judgments on his people periſhing in rebellion againſt him, and ſo what is here ſaid, to be ſpoken, though in the ſame words, in oppoſition to what is there ſaid, and the great things there to be meant בישן *Biſhan*, as the Chaldee explains it, [k] *evil things*, but here טבין *Tobin*, *good things*. Yet will all difference, which may ſeem to be between the words in that place and this, be eaſily reconciled, the power by which thoſe great evil things there, and theſe good here were wrought,

g *Pſal.* 104. 14, 15. h *Or*, ut faceret, *Margin.* i *Pagn. Tig. Caſt. Jun. Trem.* k *See Aben Ezra. Kimchi.*

being

beinſt ſtill originally the ſame, *viz.* the power of God, though there ſet forth is exerted by ſuch inſtruments of evil as he imployed for that end, here as more immediatly by himſelf ſhewed forth. Though it be there ſaid of the Locuſt, *he hath done great things*, it is becauſe God gave him power ſo to do, and the ſame power of God is here ſaid *ſhall do great things*, in not only taking away from him that power again, but taking even him alſo, that ſeemed to have ſuch power, out of the way, and making good to the people that dammage, which by him, while God gave him leave, they had ſuſtained; ſo that the ſame power, which before, while they were at enmity with him, was a ground to them of fearing, is now to them, at peace with him, a ground not to fear. And on the ſame ground proceeds he to ſpeak in the like conſolations words to the beaſts of the field alſo, which though they had not reaſon to diſcern the cauſe, yet had ſenſe to perceive the great alteration betwixt their former condition under Gods diſpleaſure with the people, and their preſent under his favour to them reſtored: to them therefore he ſaith in the next words as follows.

v. 22. *Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.*

Of thoſe beaſts of the field is above *chap.* 1. 18. ſaid, that they *groaned* and were *perplexed*, and v. 20. *The beaſts of the field cry alſo unto thee*, and the reaſon of their ſo doing given, becauſe they had no paſture, and *becauſe the rivers of waters were dryed up, and the fire had devoured the paſtures of the wilderneſs*. Here that they may not continue ſo to cry, or to ſhew that they ſhall not have occaſion ſo to do, they are bid not to fear, in regard that they ſhall find all things contrary, as to the ſatisfying their neceſſities, through which they did formerly ſo cry out. Though the filling of the rivers be not mentioned, yet (as *Kimchi* obſerves) ſeems it neceſſarily underſtood with the expreſſing of the reſtoring of the other defects, as to the paſtures of the wilderneſs, which having been as by fire devoured, he ſaith do now ſpring. Deſervedly may this be reckoned among the *great things* of the Lords doing, that ſo great a deſolation whereby the fruitful land was turned into meer barrenneſs, wherein neither men nor beaſts could find food, ſhould by his power be on a ſuddain changed again into a *garden of Eden*, and afford all things neceſſary for the being and well being of both. For ſo do the words here declare, as that the parched paſtures ſhould again ſpring, ſo alſo the tree which above he ſaid *was withered* (c. 1. 12.) *and the fig-tree and the vine*, which there alſo he ſaith *languiſhed*, and were dryed up, ſhould *yield their ſtrength*, i. e. put forth plenty of fruit, the greateſt that could be expected from them. What change of behaviour therefore, ſhould be in them on this change of things, by the bleſſing of God reconciled to them, he proceeds farther to ſhew in the next verſe alſo.

v. 23. *Be glad then ye children of Zion, and rejoyce in the Lord your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt month.*

*Ye Children of Zion*, *ye* inhabitants of Jeruſalem, part of which was built on mount *Zion*. They that before were called on to turn unto the Lord with weeping and with mourning in token of repentance, are now upon their repentance, and Gods gracious acceptance thereof, bid on the contrary to rejoyce in the Lord their God. *In the Lord*, not ſo much in the plenty of ſuch good things, as upon their repentance they had received, or ſhould receive, having been before deprived of them, as [l] thoſe beaſts of the field in the former words, as in the favour of the Doner thereof, who thereby teſtified the renewing of his loving kindneſs towards them, and that he owned them, as their God. For to aſſure them that he is ſo, he addes in expreſſion of his great goodneſs to them, *For he hath given you the former rain moderately*, &c. *Hath given*, or as [m] others, *will give*, viz. as certainly as if he had already given; this, as we have elſewhere ſeen, being the import of the preter tenſe, put in place of the future, *viz.* to denote the certainty of it.

אֶת הַמּוֹרֶה לִצְדָקָה, *Eth hammoreh litſdakah.* Theſe words our Tranſlators rendring in the Text, *the former rain moderately*, do in the margin put as another Tranſlation, which the words will likewiſe well bear, *a teacher of righteouſneſs*; which is the rendring that here the Vulgar Latin, and moſt others alſo among the Modern do give, and great contention is there among Expoſitors about it; the ground of which is from the ambiguous ſignification of the word מוֹרֶה, *Moreh*, which indifferently ſignifies either *a teacher*, or *rain*. The root of the word is יָרָה *yarah*, which is found eſpecially in three ſignifications. The firſt, perhaps more proper, of *caſt-*

l *Calvin.* m *Jun. Trem.* Dedit pro dabit *Druſ.*

*ing*, *darting* or *ſhooting*; The ſecond of *raining* (or diſtilling); The third of *teaching* or *inſtructing*, and the noun יורה *Moreh* thence derived, hath agreeably thereto three ſignifications, as firſt a *Shooter* or *Archer*, as 1 *Sam.* 31. 3. and 2 *Sam.* 11. 24. Secondly of *rain*, as *Pſ.* 84. 7. and by the confeſſion of all Expoſitors in what follows in this verſe. Thirdly of a *teacher* as *Job.* 36. 22. *Iſai.* 9. 15. *Habak.* 2. 18. &c. The firſt of theſe doth not to any ſeem agreeable to this place; concerning the two latter there is (as we ſaid) great contention, which of them ſhould be here taken. If we ſhould go by the number of abetters, that, I ſuppoſe, in the laſt place named, *viz.* of *teacher*, would have the preeminence. For not only the ancient Latin, and thoſe Expoſitors that follow it as moſt Authentick, but many others more Modern, who make, or follow, other Tranſlations, whether in Latin or other languages chooſe to prefer it. So Pagnin, *Doctorem illum juſtitiæ*, that teacher of righteouſneſs. The Tigurine verſion, as likewiſe Caſtalio, *Doctorem ad juſtitiam*, an inſtructer to righteouſneſs. Munſter, *qui doceat juſtitiam*, which may teach righteouſneſs. So two Spaniſh Tranſlations, one by a Chriſtian, and having the privilege of the Duke of *Ferrara*, which hath, *ſennador de juſtitia*, a teacher of juſtice; The other, I ſuppoſe, from the Jews, yet allowed by the Inquiſitors, to the ſame purpoſe hath, *& amoſtrador de juſtedad*. Such Expoſitors which follow them, being many, and of great note and learning, I omit the naming of: with theſe, as to the ſignification of this word, agree alſo ſeveral of the Jews, as the *Chaldee* Paraphraſt who renders, אתיב לכון יי מלפכון בזכו *hath reſtored to you your inſtructer* (or as others render inſtructers) *to righteouſneſs*, and ſo *R. Salomon* expounds it your Prophets המורים אתכם *who teach you*, לשוב אלי כרי לצדק אתכם *return unto me that I may juſtify you*, or as a MS. אל"י כרו לצדק אתכם *unto him that he may juſtify you*. R. Japhet alſo cited by *Aben Ezra* by המורה *Hammoreh*, will make to be underſtood הנביא שהוא מורה אותם בדרך צדק *a Prophet that ſhall inſtruct them in the way of righteouſneſs, ſo that good ſhall come unto them.* Abarbinel likewiſe takes it in that ſignification expounding the words, *But ye O children of Zion in particular above all other nations, be glad and rejoyce in the Lord your God; for in him ye ſhall have perfect joy, in the time of your captivity; for he will give to you a teacher of* (or *inſtructer to righteouſneſs*) והוא מלך המשיח שיורה את הדרך ילכו בה ואת המעשה אשר יעשון *and he is the King Meſſias which ſhall teach them the way in which they ſhall walk, and ſuch things as they ſhall do.* Among thoſe that ſo take the word in that ſignification, there is indeed difference concerning who ſhould be meant by this *teacher*; ſome underſtanding [n] any Prophets that he ſhould ſend, as [o] *Haggai*, *Zecharias*, *Malachias*, &c. [p] others *Iſaias*; others King *Hezechiah*, as [q] *Ruffinus*; but the moſt the *Meſſias* or *Chriſt*; mean while agreeing all in that ſignification of the word. But on the other ſide, others both Jews and Chriſtians prefer the ſignification of *rain*, as thinking it to make a plainer ſenſe, and more agreeable to the place. So *Aben Ezra* having mentioned the opinion of *Japhet*, which we have ſeen, ſaith that in his opinion מורה *Moreh* here is the ſame that יורה *yoreh* (which *Deut.* 11. 14. ours tranſlate *the firſt rain*) *Kimchi* alſo thinks it here to be the ſame that יורה *yoreh*, this he ſaith that in ſaying, *he will give them* לצדקה litſdekah *in juſtice* (or according to righteouſneſs) *he means in that righteouſneſs* (or mercy) *which he ſhewed them, after he paſſed over their iniquity, and viſited them with rain.* R. Tanchum likewiſe takes it in the ſame ſignification with *yoreh*, and לצדקה *to juſtice* to be either the ſame with בצדקה i. e. بعدل لما تبتم الي in equity after they have returned by repentance to me, or elſe تفضل بلا استحقاق منكم of mercy without deſert (in or) from you, or on your part. The MS. Arabick alſo (done from the Hebrew) الذي اعطاكم المكير [r] للعدالة *who hath given you* Albakir, *the former rain to equality* (or in juſt meaſure.) Modern Interpreters alſo, whether in Latin or other languages, ſeveral of them prefer this ſignification; ſo *Calvin*, mentioning both, ſaith of that other, *non videtur ferre hunc ſenſum circumſtantia loci*, that the circumſtance of the place doth not ſeem well to bear that ſenſe; the Prophet yet ſpeaking to them of temporal benefits (and not of ſpiritual, of which he ſpeaketh not till *verſe* 28, in theſe verſes before) to inſtruct them by degrees for a right conceiving of them, and that it is therefore here to be rendred *pluviam*, *rain*, and ſo *Junius and Tremellius*, *ipſum imbrem tempeſtivum juſte*, the ſeaſonable ſhower it ſelf juſtly, for which *Piſcator* would have to be put *pluviam tempeſtivam*, *juſto tempore* the ſeaſonable rain in its juſt time. So *Diodati* in his Italian Verſion, *e'ha data pioggia giuſtamente* hath given you, rain juſtly. So a French Tranſlation printed at *Geneva* 1637. *la pluye ſelon juſtice* (and I ſuppoſe others whom I have not ſeen or underſtand not) and with

n *R. Salomon R. Japhet. Lyra.* o *See Ch. a Caſtro.* p *Grot.* q Et nonnulli alii *C. a Caſtro.* r *The Arab. Lexicographers, mean that* الباكور *Albacur.*

theſe

these agree our newest Translatours ( whom we follow ) putting in the Text, *the former rain*, as also others, as that from *Geneva*, *rain*. The LXX. here give a different expression from either of those, rendring τὰ βρώματα εἰς δικαιοσύνην *meat or food to justice* ( or righteousness ) or as [f] some Copies δικαιοσύνης, of righteousness, with which agrees the Syriack ܡܐܟܘܠܬܐ ܕܙܕܝܩܘܬܐ *escam justitiæ*; and the printed Arabick with the former, rendring الاطعمة للعدل *cibos ad æquitatem*, meat to justice: yet may we with [t] some look on these, not as following any other rendring, nor taking the word מורה *moreh* in any other signification than that of *rain*, but only to have expressed the effect instead of, or meant by the cause, *viz.* that of things apt for food brought so out of the earth by that seasonable rain, and so to mean the same with those that render it by *rain*.

For that word, which ours in the Text render *moderately*, and in the Margin observe to sound, *according to righteousness*; The *Geneva* English render it, *the rain of righteousness*; but another ancient Translation agreeably to the new, *which hath given you moderate rain*. The known and most usual signification of the word צדקה *Tsedekah*, is *righteousness*, but with that latitude as to comprehend what is just and equal, and what is of bounty and beneficence also, and likewise [u] truth ( which is the most frequent use of it in the Arabick tongue ) and in any of these may it be taken, according to the matter spoken of, and as shall be most agreeable to it. It may seem in this place to comprehend all of them, *viz.* that God would so give them rain upon their repentance, as to approve himself just in his promises of mercy to penitent sinners; such rain as should be a token of his great bounty and free mercy to them; such as should be in [w] just time, and [x] in just measure ( which ours, I suppose, express by moderately ) to supply their necessities, neither defective, so as to fail to do them good, as far as was requisite for bringing forth in plenty the fruits of the earth, so as not to wither; not excessive, so as to [y] corrupt and rot them: though Interpreters seem to respect and express some of them one of these significations of the root more particularly, others another; yet they cannot but at once take in the others with it, we may well comprehend all under *according to righteousness*.

In farther declaration of the fulness of his bounty and goodness to them, he adds in the next words, and *he will cause to come down for you the rain*, the former rain and the latter rain, גשם, *Geshem*, *the rain*, this word seems more [z] generally to signify *rain*, the other two *Moreh* the *former rain*, and *Malkush*, the *latter rain*, more particularly such, as fell at such seasons, *viz.* the [a] first of them, at or after the time of sowing, which made the corn to grow; the second towards harvest time, to fill it, that it might kindly ripen; they are elsewhere also so joyned together, as *Deut.* 11. 14. and there put as distinct sorts of rain, under the general name for rain, only that for that general name there is put מטר *Mator* ( which so likewise signifyeth in the Syriack and Arabick tongues ) for which is here גשם *Geshem*, which is an argument that it, as we said, doth also signify the same with that, *rain* [b] in general, and not only *violent rain*, as [c] some seem to think; and instead of מורה *Moreh*, there is יורה *yoreh*, being, though with difference in the first letter, the same in signification. These last two St. *James* likewise joynes *Jam.* 5. 7. calling them in Greek πρώϊμον and ὄψιμον, as they are here by the LXX. rendred, and by ours there rendred *the early and the latter rain*, as here the *former and the latter rain*.

The word מורם *Moreh*, being the same in form and writing with that in the preceding words, and being here by general consent of Interpreters rendred in the notion of *rain*, seems to [d] some an argument that in the former place it ought to be taken in its other signification of *a teacher*. But it is not necessary that it should be taken in different notions, the taking it in the same in both places ( *viz.* in the first, as it is by all in the second, for *rain* ) will not be a superfluous repetition, but have, as joyned with the other words, great weight and Emphasis in it, for expressing ( as we said ) the full measure and perfection of Gods blessings to them; while in the first place having promised that he will give them the former rain, *moderately*, or *according to justice*, of which they seemed at the present to have need: he here seems to adde, *yea not only so, but all convenient rain at its due season also*; and as the former so the latter also, so as that his blessing shall not be imperfect or defective in any part, but such as shall supply all their needs, and at all necessary times as occasion required, which seems farther intimated by what is added בראשון, which ours render *in the first month*, as it is also in former English Translations readd. Great difference is there in the rendring and giving the meaning of this word among Interpreters. Ma-

f *See various readings in Bib. Francford.* 1597. t *See Chr. a Castro*, probat hunc sensum versio LXX. quoniam dedit vobis escas seu alimenta justitiæ vel in justitiam, escas sc. quæ ex pluvia, *Moreh*, proveniunt, quibus escantur & lætantur. u Veracitas *Full cap. Concord.* w Justo tempore *Piscat.* x Justa mensura *Lively.* y *See c.* 1. 17. z *Calvin.* a *Drus.* b *Reuchlin. Concord.* c *Kimchi*, *Rad.* d *Ribera.*

ny ſo render it as ours do by underſtanding [e] *month*, and the *Chaldee* Paraphraſt expreſſeth by name, *in the month Niſan*, which if it be followed, this deſignation of time *Piſcator* notes muſt be referred to only the latter word מלקוש Malkoſh, *the latter rain*, for between the falling of that and the *Moreh*, the *former rain*, there were betwixt the ſeaſons or months, in which the one and the other ordinarily fell the [f] ſpace of ſeveral months; ſo that it will not be eaſy to underſtand how they ſhould be ſaid to fall both in the ſame month. The Jews, which follow that way, ſtrive to expedite the matter by referring it to a Miracle, as *Kimchi* cites out of them, *viz.* that in that year both thoſe rains fell in that one month, ſo that whereas there had not in it before that fallen any rain, there did on the firſt day of the Month *Niſan*, or *March*, fall the former rain, which uſually fell in Marcheſvan *October*, and on the fifth, betwixt which days they ſowed their corn, which by the ſixteenth day grew to ripeneſs, ſo that in eleven days, by reaſon of thoſe two raines falling otherwiſe than in other years, the corn came to that perfection for which ordinarily ſix months were required. The ſame ſtory is referred to by *R. Salomo*, and *Aben Ezra*, who ſeems to believe it, as done במעשה נס *by way of miraculous ſign*, according to what is ſaid *v.* 21. *that the Lord would do great things.* From being put on the difficulty of believing this ſtory, though following this rendring (*viz.* in the firſt Month) we are ſecured by that note, that this is to be underſtood only of the latter rain, that it ſhall then be given, the former having been before in its due ſeaſon given. Thus *Kimchi* ſeems to take it explaining it, to mean that he ſent to them the firſt rain called *Moreh* in its proper time, which was the month *Marcheſhvan*, and likewiſe the *Malkoſh* (or latter rain) in its ſeaſon, which is in the firſt Month, which is *Niſan*: and ſo I ſuppoſe our Tranſlatours took it to be meant, by either putting a comma, or pauſe, betwixt the words, *former rain*, and the following words, but none between *latter rain*, and in *the firſt month*. But others avoid all difficulty in this place by not looking on month at all here underſtood. *R. Tanchum* looks on it as not proper at all, that the word ראשון *firſt*, be underſtood for ותורש הראשון *the firſt month*, which is *Niſan* לאן דלך ליס דלך אואן אלמטר *becauſe that, he ſaith, it* [g] *is not due ſeaſon for rain.* He therefore, as many others, prefer other rendrings of the word, and different other ways are yet taken in it. He gives us them, *viz.* theſe two. 1. that by בראשון, *in the firſt*, may be meant פיאו וקתרה *in its firſt time*, or *the firſt of its ſeaſon*, as ſoon as it ſhall be ſeaſonable or needful. With this agrees that rendring of *Junius* and *Tremellius*, *primo quoque tempore*, at every firſt time, as likewiſe that of *Caſtalio*, *in primis* were the firſt, all meaning as Mr. *Lively* explains it, *mature cum primum ea opus eſt*; [h] In good time, as ſoon as there ſhall be need of it, this as the *Rabbin* puts in the firſt place, ſo he ſeems to like the beſt. 2dly. That (as others ſay) as he obſerves, may be meant the ſame as by בראשון (*as at firſt or formerly*) viz. כחאלכם אלאולי *as in* (or according to) *your firſt or former condition*, viz. before the late dammage for puniſhment on their ſins had come upon them. This is that Tranſlation which the LXX. give of theſe words, Καθὼς ἐμπροσθεν, *as before* (or *as formerly*) and the Printed Arabick following them كما من قبل; The Syriack alſo ut antea as before; and the Vulgar Latin likewiſe, *ſicut in principio*, as in the beginning; and in this ſenſe is it by [i] others more modern alſo taken. This makes [k] ſeveral here to conjecture a various rendring, and that inſtead of בראשון Bariſhon, *in the firſt*, they readd כראשון *Cariſhon*, *as the firſt*, haud dubie, ſaith *Druſius*, ſpeaking of the LXX. כ (c) pro ב (b) *without doubt they readd* c *for* b. But I rather think it without doubt that they did not, but only underſtood the particle כ *Ca*, ſignifying *as*, though not expreſſed (as other when it is, as *Ribera* obſerves, oft omitted) or elſe took the meaning of *in the firſt*, or *former*, to be the ſame with *as heretofore*. So we ſee that thoſe Jews, whom *R. Tanchum* ſpeaks of, underſtood it, who we may be ſure did not read otherwiſe than we now have it, which likewiſe is confirmed by what *Abarbinel* ſaith that בראשון here is as much as כבראשונה, *as at firſt*, or *in former times*, that ſo in the words may be a promiſe שיתברכו חביאות הארץ כאשר היו בימי קדם *that the fruits of the earth ſhall be bleſſed as in former days.* So that if we follow this interpretation according to the opinion of them, we need not change our reading of the words, but have a perſpicuous meaning of them.

Now though both thoſe, who do render the word מורה *moreh* in the firſt place, by *a teacher*, and by *rain*, do agree all in rendring

e *So the MS. Arab.* في الشهر الاول f A quorum una ad alteram ſex minimum menſes ſolent intercedere *Merc.* ימים רבים *Many daies. Aben Ezra.* g *Know not from whom. So notes Tarnovius* quod hæc pluvia in illo menſe non ſit data. h *Agreeably to this way Calvin*, in tempore ſuo, i. e. unamquamque pluviam, tempeſtive & opportune, *ſo that Grotius expreſſeth it, both in ſeed time and harveſt he will give ſeaſonable weather.* i *German. and Pet. a Fig.* k *Druſius. Mercer. &c. Tarnov. Pet. a Fig.*

it

it in the second place by the *former rain*; yet do they in giving the meaning of it still differ: they who render it in that first place, *a teacher*, here many of them understanding by rain mentioned spiritual good things belonging to the Kingdome of Christ: [l] as the happy success of the Gospel, and propagation of it like corn, which, by the blessing of seasonable rain watering it, groweth and increaseth abundantly, or [m] *copiam fructuum & bonorum spirituakium per Christum*, plenty of good fruit and spiritual good things conferred in Christ, [n] *gratiam prævenientem & cooperantem, & copiam doctrinæ & auxiliorum Dei*, preventing and cooperating grace, plenty [o] of heavenly grace and doctrine, and of helps from God, with such like other expressions, taking the words [p] *allegorice & principalius*, as one of them speaks, *allegorically and more principally*, to be spoken of spiritual good things, as we said: but they, who render it in the first place by *rain*, both there and here understanding it literally of the blessing of seasonable rains, whereby should be produced to them such good effects, as were in the foregoing verse mentioned, and in the following farther described; which, as the plainer way, we follow, as likewise best agreeing to the next words, though in them also many prosecute the allegory mentioned, the words are.

**v. 24.** ***And the floore shall be full of wheat, and the fats shall overflow with wine and oyle.***

A great alteration in their condition, from what they were before in, do these words describe. The corn before *c.* 1. 10. is said *to be wasted, the new wine to be dryed up, and the oyle to languish*; and *v.* 17. *the garners to have been laid desolate, and the barns broken down*, because there was no corn to put in them, and that both the *meat-offerings and the drink-offerings were cut off*, v. 9. with the like expressions of extreme penury, and want of all things necessary for their own use, or whereby they might serve God. So was it with them while they continued in their rebellion, and Gods anger and judgments were upon them. But now upon their turning to God, and his being turned unto them, and having received them into his favour, things are here described as clean contrary, and they are assured of the greatest plenty of all good things, which may be in words expressed. *The floores of their barns shall be ful of wheat, and their fats overflow with wine and oyle*, under these three, *wheat* (or corn) *wine and oyle*, seeme comprehended all things necessary for the use of man [q] and by the failure of these are usually described dearth or famin and want of all good things needful for comfortable living; and on the contrary by the abounding of them, fertility and plenty of all such things, and such here is promised, even to fulnes and overflowing. The verb השיקו *heshiku*, rendred, *overflow*, is (I think) not elsewhere found in scripture, in this form and that signification, which it seems here to require, but in this place, and again, *c.* 3. 13. which I suppose to be the occation that expositors do not at all here agree in the rendring of it. In the Interlineary, as corrected by *Arias Montanus*, it is in the text put, *stridebunt torcularia, the wine* (or olive) *presses shall make a noise*: and so in the *Tigurin*, (although in both, in the margin, *redundabunt, shall overflow.*) They appear to follow in it *R. Salomo*, who saith (I know not on what authority but his own) that it denotes השמעת קול כשהקילוח יורד מן הגת אל תוך הקב, *the making a noise by the stream of the liquor running from the press into the fat* (or through) for so withall he notes that יקב is properly the הבור *pit or fat, which is before the press*: for which reason *Drusius* changeth the old translation of it from *torcularia, wine-presses*, into *lacus torcularis*, as *Junius* and *Tremellius* render it, *torcularium lacus, the fats of the wine-presses*, which receive what is pressed out by them. *Ab. Ezra*, would have it here taken in the same sense that משיקורת *Mashikoth Ezek.* 3. 13. which is by ours there rendred, *touched*, or as in the margin, *kissed*, the word being looked on as properly so signifying.) but what he would have to be the meaning, he doth not declare, perhaps he would have it meant, that through abundance of wine and oyle, they should have need of several fats or vessels to receive it, set near one to another to make room for them; but that word there is looked on as derived from the word נשק *Nashak*, signifying properly *to kiss*, and so consequently to touch one another, or the like; but this here from שוק, from which the noun שוק *shok*, hath the notion both *of a Legge* and of a *street*. As for the verb in the form that here it is in, it is by the most, whether Jews, except those whom we have mentioned, or Christians, agreed on to have the signification of *running over*, or *overflowing*: So by the Chaldee rendring, ישיפון; and *Kimchi* saith it to be the same with הציפו *hetsiphu*, from צוף, and *R. Tanchum* (as the MS. Arabick version) in Arabick renders it by فاض, which all signify to the same

l *Mercer and see Riber. & Ch. à Castro.* m *Tirin.* excelsam, & doctrinam. p *Tirinus.* q *Pet. à Fig.* n *Menoch. and see Ar. Mont.* o Intellege gratiam purpose

purpose of swimming, flowing, or overflowing, as likewise what the LXX have ὑπερχυθησονται, the vulgar Latin, *redundabunt*, The Syriack, ܢܫܦܟܘܢ The MS. Arabick, تفيض The printed Arabick, تتدفق, all which will be well expressed by what ours have, *shall overflow*. To which of those significations of the noun this given to the verb should be referred, seems doubted. The accuratly learned Mr. *Nicholas Fuller* takes that wherein it signifies *a legge*, the instrument of running, and looks on the primary signification of it to be, *currere*, *discurrere*, *excurrere*, to run, to run about, or abroad, to run out, as if we should say, *crurare*, to legge it (or foot it) and then by way of Metaphor, in things that have not leggs, *effluendi ac redundandi notio*, the notion of running out and overflowing. But *Junius* and *Tremellius* referre it to that other notion, whereby it signifies *a street*, (though that also may be referred to the former, as being a place of concourse, and wherein people run about) expressing it in their rendring, *plateasque perfundent torcularium lacus musto & oleo*, and the fats of the presses shall overspread the streets with wine and oyle, as if they should for abundance so overflow, as even to make those liquors run about the streets; what ever be said, as to the nicety of the derivation and deduction of the word, manifest it is from what follows, that great abundance of the things named is here by it intimated: and the signification of it in this kind may also be illustrated and confirmed from the use of the same theme in the Arabick tongue, which is known much to agree with the Hebrew. For in that from the theme, سوق the first conjugation of the verb ساق *Saka*, denotes *to drive on*, or *put forward*; in the sixth تساوق tasawaka, *to follow one another, and to go so close so as to press or justle one another*; and in the seventh انساق *Ensaka*, (as *Grotius* out of the Dictionary of Ebn Maruph) *Fluxit & progressus est*, to flow and go forward, to note store, through which things follow one another. They, which still adhere to the Allegorical meaning of the words, will tell us that the thing here understood is likewise, [r] *Evangelii diffusio per totum orbem*, the overspreading of the Gospel through the whole world. [s] Some go on more particularly to say,, that *by the floores being full of wheat, &c.* are understood plenty of Graces and Virtues given by Christ to particular Churches, which are meant by *floores*, *olive-yards*, and *vine-yards*, and the *presses* (or *fats*) in which wine and oyle are pressed out, to be, *Gymnasia*, *Monasteria*, *Collegia*, *&c.* Schools, Monasteries, Colledges, and other like places; and also persecutions and tribulations, *quibus vinum sapientiæ, & fortitudinis, ac oleum consolationis divinæ exprimitur & hauritur*, by which the wine of wisdome and fortitude, and the oyle of divine consolation is prest out. But however these words may by way of comparison be applyed, I suppose the most plain and proper way of expounding them is here also, according to the literal sense, as likewise in the two next verses, wherein he farther declares what great good things God will bestow on them upon their repentance, which he had for punishment of their sins before deprived them of, that [t] he would *make them glad according to the days wherein he had afflicted them, and the years wherein he had seen evil.* So he himself saith unto them by the mouth of his prophet, ושלמתי *&c.*

**v. 25.** ***And I will restore to you the years that the Locusts hath eaten, the Canker-worm and the Caterpillar, and the Palmer-worm, my great army which I sent among you.***

The dammage, which they had for several years received by those devouring creatures mentioned, which wasted all the fruits of the earth, so that they had not any thing left whereby to subsist, he will now henceforward make good to them, by giving them an extraordinary plenty, and preserving it for their use. The *Locust*, the *Canker-worm*, the *Caterpillar*, and the *Palmer-worme*; these are the same that were above mentioned *c.* 1. though in different order. There the הנזם *haggezem*, rendred the *Caterpillar*, is put in the first place, here the last; which the learned *Bochartus* looks on, as an evident proof that these vermin here named came altogether in one year, and not singly, one sort in one year, and another in another, as some of the Jewish interpreters would have it; for then he would not have named that in, or for, the fourth year, which was in the other place said to come in the first, as we have on that place observed. All these probably came together, and so continued to do for some years, as the word השנים *hashanim*, *years*, put in the plural number shews. And of these he saith, *my great army which I sent among you*, we heard above *v.* 11. of this army, *his very great camp*; who by that his army and camp are meant, we have expressed by the names of *Locust*, *Canker-worm*, *Caterpillar*, and *Palmer-worme*, or such creatures as are by those names in the Hebrew, which are by ours so

r *Mercer.* s *R. Menoch.* t *Psal.* 90. 15.

rendred,

rendred, meant; whether they were exactly the ſame, or others of like nature, not ſo well known to us in theſe countries: and the reaſon why he calls them *his army* is expreſſed, *viz.* becauſe he ſent them among them. They came not by chance, nor by any ordinary natural neceſſary reaſon, but were of his ſending, to do his will, and execute his commands. The queſtion here ſtill will be the ſame which hath all along been in this prophecy, even from the 4*th* verſe of the firſt chapter, whether by thoſe names are literally to be underſtood thoſe creatures by them ſignified, or ſome other to them compared, in reſpect to the miſchief by them wrought. They are by many taken in their proper ſignification, and to call them *Gods army* will be a language very eaſily admitted by thoſe, among whom thoſe creatures are more uſual and familiarly known. So among the Arabians to call Locuſts the *army of God*, is an expreſſion well known, and uſed by [u] Mahomet himſelf, who forbad to kill them, becauſe they were جنـد الله الاعظـم *the army of God Almighty*, and it is a ſtory received among them, that here fell between his hands, or before him, a Locuſt, on whoſe wings was writen, نحـن بـالـمـشـرقـيـة in Hebrew جـنـد الـلـه الاكـبـر *we are the army of the moſt great God.* However fabulous this ſtory be it matters not, it makes good what ſufficeth for our preſent purpoſe, *viz.* to prove that it is proper and congruous to apply the title of *Gods army* to Locuſts; without its being written on their wings, it is very legible that they are ſo, by the great things which they have, being by him ſent and impowered, often done, not uſual, or beyond what could by the greateſt and ſtrongeſt armies of men be done for working deſtruction in the earth. So that there is no exceptions againſt applying to them the word literally taken, nor any reaſon for any incongruity in the language why we ſhould not think it to be meant really of them; and that verb *eaten*, being uſed to expreſs that miſchief that they did, well agrees to them. The rendring here of the Vulgar Latin, *fortitudo mea magna*, or [w] others to the ſame purpoſe, *my great power*, or *ſtrength*, what before it rendred *v.* 11. *exercitus*, *army*, doth not make any difference. The Hebrew word is in both places the ſame, *viz.* חיל *Chail*, and hath both theſe ſignifications, which in this caſe here ſeem equivalent. They are for their multitude deſervedly called *Gods army*, for the great things that by him ordered they did, *his great power and ſtrength.* But notwithſtanding that the words may ſo fitly be applyed to Locuſts, and ſuch like hurtful creatures, are they by ſome underſtood otherwiſe, *viz.* of men, enemies and authors of miſchief to them. So by the Chaldee Paraphraſt is the verſe expounded, *and I will repay* (or reſtore) *to you good years for thoſe years in which* דבזו יחכון עממיא אומיא ולישניא ושלטניא ומלכותא פורענות חילי רבא רשלחית בכון *people, nations and languages, and princes* (or principalities), *and Kingdomes of revenge* (or ordained for revenge; or as [x] others, the vengeance of my great army,) *my great army which I ſent againſt you ſpoiled you*, who, *D. Kimchi* thinks, doth in ſo expounding them, take them to be a prophecy to be fulfilled in the times of the Meſſiah.) *Abarbinel* underſtands by them to be meant the four Kingdoms, which before (*c.* 1. 4.) he would have to be intimated by thoſe names of thoſe four deſtructive creatures, and thoſe to be called by God *my great army which I ſent among you* כי הם היו חיל השם ושלוחי השנחתו להעניש את ישראל ואת ירושלם. *becauſe they were the forces of God, and meſſengers of his providence for the puniſhing of Iſrael by them*; and ſo thinks the good things here promiſed to be great plenty, which after their reſtauration from their captivity they ſhall enjoy. To omit others which take much the ſame way, *Grotius* thinks by them to be underſtood [y] *Pul*, [z] *Tilgathpilneſer*, [a] *Shalmaneſer*, *and* [b] *Sennacherib*, four *Aſſyrian* Kings, who invaded the land of *Iſrael* and *Judah*, and did great miſchief therein. Of any of theſe named may it be ſaid that they were Gods army, and by him ſent, as he ſaith of the *Aſſyrian*, that he was *the rod of his anger, and that the ſtaff in their hand was his indignation*, Iſai. 10. 5. All the great things that they did were by his power, not their own; they were without that as contemptible as the vileſt worms, and he could as eaſily deſtroy them, as appears by what became of *Sennacherib* and his army *Iſ.* 36. *&c.* And by his power could the moſt contemptible among creatures do as great miſchief to any people, as the greateſt of them, as appears in the plagues of *Egypt*. There is no need therefore that we ſhould here leave the letter of the text, and fly to a figure for underſtanding the weak creatures here mentioned of the ſtrongeſt Kings or nations. Thoſe creatures could fulfil Gods command for puniſhment of a ſinful people as fully as any of them: Nor more need have we here to fly with others to a continued allegory, according to which the hap-

u *Damiri.* w *LXX. and printed Arab.* x *Mercer. and Pet. à Fig.* y 2 *King.* 15. 19. z 1 *Chr.* 5. 26. 2 *King.* 15. 29. a 2 *King.* 17. 3. b 2 *King.* 18. 13. *Iſai.* 36. 1. 2 *Chron.* 32. 1. *&c.*

pineſs here promiſed [c] will be that, which under Chriſt and the Goſpel ſhould be enjoyed above that under the more barren times under the Law, while men were under the tyranny of death and the devil; or that here are ſpiritual bleſſings meant, and things [d] concerning the happineſs of the Soul, and thoſe heavenly divine fruits, which the earth (or ſoile) of humane nature, enriched by the ſeed and virtue of Chriſt bringeth forth; or that by the noxious creatures here named are underſtood, [e] Devils, or [f] Armys of ſpiritual enemies, with their temptations; or by the fruits of the ſeveral years to be reſtored, [g] the true worſhip of God, which among the Gentiles was not at all, and among the Jews almoſt loſt, while the Gentiles oppreſſed them. Such allegorical meanings do ſome think to belong to the words, [h] *apertius*, more openly; but I think that may rather be ſaid of the plain literal meaning, according to which, conſequently on what hath all along before been ſaid in this prophecy, they are given to know that all the evils before deſcribed or threatened unto them, were from God ſent on them as a puniſhment of their ſins, and that thoſe contemptible creatures named were his powerful army, which they could not reſiſt, nor free themſelves from, as by more years experience they had found, and might juſtly fear utter deſtruction: but that upon their repentance, and making peace with Him, they ſhould find that he that ſent them, and by whoſe power and commiſſion they acted and had done great things, and ſeemed to threaten more, could as eaſily remove them (as *v.* 20.) and not only ſo, but alſo could and would make good to them all that dammage that they had ſuſtained by them. So that whereas before they had occaſion, all ſorts of them, to houl and cry for the great penury and miſery that they were brought to, they ſhall no more have ſuch occaſion, but of clean contrary behaviour, ſuch as is in the next words deſcribed and promiſed.

**v. 26.** ***And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the Lord your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.***

Theſe words, as to the literal ſenſe, which we follow, are plain, aſſuring them, that wheras they had for ſome years been in great want and penury, they ſhould now have abundant plenty of all good things neceſſary for a comfortable livelyhood to them, even as much as ſhould fully ſatisfy their utmoſt deſires; ſo that now they ſhould not have any occaſion to murmure or repine and crave for more, but on the contrary, to praiſe the name of the Lord their God, who had dealt ſo wonderouſly with them, in giving them all things which they had need of, or could wiſh for; by which means that reproach, which before for their poverty they were in among other nations, was now taken away, and they looked on as a people owned, and taken care of by God, who will never ſuffer thoſe whom he owns for his, to be aſhamed, as if they relyed on one who were not *Allſufficient* to them. But they are not only a deſcription of great plenty to them, but withall a gracious promiſe of Gods bleſſing with it, of power to enjoy it, and hearts to be duly ſenſible of Gods goodneſs to them in it, without this bleſſing, they may have to eat, and eat, and yet not have enough (or not be ſatisfied) and drink and be not filled with drink [i] *Hagg.* 1. 6. which is an evil which the Preacher ſaith he ſaw under the Sun, and it is common among men, when God giveth riches to a man, ſo that he wanteth nothing of all that he deſireth, yet giveth not power to eat thereof, *Eccleſ.* 6. 2. this is the good gift of God, when God giveth riches and wealth, and withal giveth him power to eat thereof, and to take his portion, *Eccleſ.* 5. 19. This is that which he here promiſeth to theſe, that they ſhall eat in plenty and be ſatisfied, (which I think they well take to be the meaning of אכלתם אכול, *& comedendo comedetis*, and eating ye ſhall eat, *i. e.* have ſtill to eat as oft as ye ſhall have need, and never want till they be fully and conſtantly ſatisfied.) Again, there is an evil too common among men, [k] that when they have eaten and are full, they forget God and ſay in their heart, *my power and the might of my hand hath gotten me this wealth*, *Deut.* 8. 12. 14. 47. (*Hoſ.* 13. 6.) Such behaviour turneth his bleſſings into a curſe to men, that it may not be ſo with theſe, he promiſeth them together, to give them hearts to acknowledge him the doner and be thankful unto him, ſo he may continue to bleſs them. So ſaith he, *and ye ſhall praiſe the name of the Lord your God, who hath dealt wonderouſly with you.* The words ſeem to intimate that as they ſhall have manifeſt occaſion ſo to do, ſo alſo they ſhall be ſo affected as to do it out of the ſenſe of Gods wonderful dealing with them, and as above *v.* 21. he ſpeaks, doing great things: wonderful it muſt needs ſeeme, that whereas all the proviſions of their land, had been totally deſtroyed by thoſe devouring creatures named, he ſhould by a ſudden change not only *remove* them, (as *v.* 20.) but *reſtore* to them all

c *Mercer.* d *Ar. Mont.* e *Menoch.* f *Sa.* g *Pet. à Fig.* h *Ribera.* i *Mic.* 6. 14. k *And ſee Deut.* 32. 15. *and Prov.* 30. 9.

that

that they had eaten. The words [l] ſome think to import, and the wonder to conſiſt in, this, that now in one year, he would give them as much as the Locuſts, &c. had devoured in four years paſt, or as much as they ſhould have enjoyed in ſo many years, if it had not been devoured: and ſo ſhall it be by Gods dealing with them, that his *people ſhall never be aſhamed.* While they revolted from him, and were by him diſowned, it is manifeſt by what we have ſeen, that ſhame and confuſion had ſeized on them. So *chap.* 1. 11. The husband-men are bidden to be aſhamed; and that the whole nation having forſaken him, and being by him forſaken were to become a reproach amongſt other nations, appears by what they are taught to pray, *v.* 17. *Spare thy people, O Lord, and give not thine heritage to reproach,* &c. and his promiſing *v.* 19. that he would no more *make them a reproach among the heathen.* So that it appears they had been or at preſent were in ſuch condition. So was it with them when God had caſt them off, and ſhewed his diſpleaſure againſt them, but being now upon their repentance received again into his favour and owned by him, they are aſſured that it ſhall be otherwiſe with them; that all reproach and cauſe of it ſhall be taken away, this being aſſigned as an undoubted priviledge of his *people, that they ſhall never be aſhamed.* What ground they ſhould have for this aſſurance or ſecurity, appears in the next following words.

**V. 27. *And ye ſhall know that I am in the midſt of Iſrael, and that I am the Lord your God, and none elſe: and my people ſhall never be aſhamed.***

By ſuch things and goods effects, as are certain ſignes of Gods owning any people for his, and his gracious preſence and peculiar providence over them, ſhall they know and be aſſured, that God now upon their being turned to him, is returned to them, and is in the midſt of them, and that he is their God by a peculiar right, owning them, and being owned by them, and that there is none other that hath done or can do ſuch things as he hath done, and will do for them, *viz.* in removing evil and doing good, both in ſuch an extraordinary manner as by none but his infinite power can be done; as in the particular caſe here ſpoken of, in removing thoſe Locuſts that he had ſent to puniſh them, and making good by ſuch extraordinary plenty the dammage that they had by them ſuſtained. By the extraordinary evils which befell the Iſraelites upon their rebellion and breach of covenant with God, it is ſaid that they ſhall be forced to ſay, *Are not theſe evils come upon us, becauſe our God is not amongſt us.* Deut. 31. 17. Here on the contrary, by like reaſon, it is ſaid, that by Gods dealing wondrouſly with his people upon their repentance, in reſtoring to them the years that the Locuſt, &c. had eaten, and given them all things richly to enjoy and to eat in plenty, &c. they ſhould know that he was *in the midſt of them,* and that he was *the Lord their God and none elſe.* By Gods being *in the midſt of them,* will be manifeſtly underſtood, his being ready to [m] hear their requeſts, to [n] afford help and relief to them on all occaſions; and by his being *the Lord their God,* that he, who is Lord over all, doth in a particular manner own them, and hath reſpect to them as his peculiar people, to whom he will have regard, [o] more than to any other, to order things concerning them, for good to them; and by ſaying *none elſe,* that there is no other God, none among thoſe, whom [p] other nations, or they, when they forſook him, did worſhip, [q] who could do ſuch things as he now did, and could and would continue to do for them. This they having by experience certain aſſurance of, cannot have any occaſion of being aſhamed of his ſervice, or finding, while they ſhall ſerve him, any thing which ſhall be for ſhame to them; as if they relyed on one, who either would not or could not help them, and do good to them on any occaſion, having both of his power and mercy, both infinite and ſuch as is in none elſe found, ingaged to them; and therefore for confirmation and full aſſurance ſake, he again repeats it, and *my people ſhall never be aſhamed. My people,* ſuch as continue faithful with him, conſtant in his ſervice, they ſo continuing faithful to him ſhall *never be aſhamed,* never be deceived in their hope and truſt in him, but be ſure to find made good to them all his promiſes, and a joyful iſſue to, and deliverance from all troubles and evils that ſhall befall them, and by which, were it not that he were with them, in the midſt of them, and ready to deliver them, they might be expoſed to reproach, and ſhame, and brought to confuſion. This ſeems a plain expoſition of the words, according to the literal meaning, and as by ours aptly rendred: but they are by others ſomething differently rendred, and by conſequence ſomething differently underſtood, לעולם *leolam,* by ours and others, rendred *unquam, ever,* and with the negative joyned to it, *never,* is by others rendred *in ſempiternum,* or [r] *perpetuo,* for ever, or always; as if he ſaid, that

l *Kimchi which others ſeem likewiſe to think meant. Tarnov.* m *Kimchi.* n *Grot. on Mat.* 18.20. *Pſ.* 90. 5. o *Pſ.* 14. 148. 20. p *Kimchi.* q *Hoſ.* 13.4. r *Tig.*

though they might be ſometimes under afflictions and calamities, yet there ſhould be a good iſſue to all, and ſuch as ſhould take away occaſion from thoſe that derided them, of ſaying, *where is now their God*? This well agrees with the former to make for a right underſtanding of it, by bidding not to judge of the condition of Gods Children, or people, always from their preſent ſtate or ſufferings, but from the end and iſſue that God would give to them, which ſhould certainly be ſuch as ſhould not be for ſhame, but for joy and glory to them, if not in this preſent time, [s] yet in the life to come, and mean while they ſhould be ſuſtained by comfort from him, and aſſured hope, which ſhould keep them [t] from being *aſhamed*, and make them rather [u] *glory* in their tribulations, than faint in them, or think themſelves forſaken of God; but that hereby [w] he manifeſteth his fatherly love to them, and care of them, in humbling and proving them, that he may *do them good at their latter end*. Deut. 8. 2. making all things *to work together for good to them that love him* Rom. 8. 28. Mean while, whether whole nations or particulars, they are here manifeſtly given to know, that as they will find ſecurity againſt ſhame and confuſion at all times, and on all occaſions, they muſt keep themſelves near to God, acknowledging him and none elſe for their God, that they may by him be owned for his people. To ſuch only is this promiſe here made, and ſuch ſhall never fail of having it made good in ſuch manner, as ſhall be beſt for them, and ſo as that they ſhall know and acknowledge him to be, as is here deſcribed, in *the midſt of them, the Lord their God*, and that there is *none elſe beſides him* able ſo to order things for good to them.

Beſides theſe ſignifications of the word לעולם *leolam*, whereby it may be rendred either, *unquam, ever, at all*, or *perpetuo*, for ever, always, and with the negative joyned with it, *never, not at all*, or, *not for ever, not always*; there is another notion in which it is ſometimes uſed, for a long time or a good while, though known when it ſhall end. In this way *Lyra* here takes it, ſaying that it doth [x] not import perpetuity. And in the ſame notion [y] *Grotius* taking it, explains it to denote, *per longum tempus, quamdiu vivet Ezechias*. for a good while, as long as King *Hezekiah* ſhall live, in whoſe days we find that peace and happineſs was promiſed. 2 *King*. 20. 9. *Iſa*. 39. 8. But though the word be ſo elſewhere uſed, here it ſeems too narrow a reſtraining of Gods promiſe to his people ſo keeping themſelves in their relation to him, as if it were to be made good only for ſo ſhort a ſpace of time, and not a perpetual priviledge belonging to them, which they ever had and always ſhould be aſſured to enjoy. It is manifeſt that the words were, when ſpoken by the Prophet, ſpoken in particular to the Jews, in regard to the different conditions they had been in, or ſhould be in (whether by the invaſion of the *Aſſyrians*, as he with others takes it meant, or as others more plainly and literally by reaſon of a famine cauſed by the Locuſts devouring all the fruits of their land) while they continued in their ſinful rebellious behaviour, and ſhould be for the juſtice in on their turning unto God by repentance: both which have been in the foregoing words deſcribed, the former of which made them a ſhame and reproach to other nations, the latter ſhould take off that ſhame and all occaſion thereof. The aſſurance of this alteration of their condition, is in theſe words ſet down as an undoubted truth, *that Gods people ſhall never be aſhamed*. So that it ſeems a priviledge belonging only to them, and that for a ſhort while, but to all that make good to themſelves that title of Gods people, and as long as they ſhall continue to be ſo. Though it be applied to that their particular caſe, the thing aſſerted ſeems an univerſal truth, which ſhall be always made good to Gods people, *viz. that all things ſo* [z] *work for good to* them that cleave ſtedfaſtly to God, that they ſhall never be aſhamed, but find occaſion to joy and glory in their condition, it having [a] the promiſe both of this life and the life to come. Their happy condition even in this preſent life we have [b] frequently in the Scripture deſcribed, both as concerning particular perſons, and the whole body of nations. As thoſe, who confine this promiſe to the times of *Hezekiah*, much take off from the greatneſs and graciouſneſs of it, in reſpect to the duration of it; ſo doth *Abarbinel* much derogate from it on the other hand, by putting forth and delaying the time of its being made good, while he would make it not to be to take place till after their reſtoration from their laſt exile, which they are ſtill under, and the days of the Meſſiah which they yet expect, denying him to be yet come, which certainly fruſtrates, and will ſtill fruſtrate the benefit of it to them, while they continue in that obſtinacy of unbelief, whereby they have forfeited to themſelves the right of being for the preſent his people, and the benefits belonging only to ſuch as are ſo. Nor can we yet fully aſſent to thoſe among Chriſtian Expoſitours, who having taken the former words

[s] *Pet a Figuer.* [t] *Rom.* 5. 5. [u] *Rom.* 5. 3. [w] *Heb.* 12. 5. [x] *As elſewhere it denotes the time only to the year of Jubilee.* [y] *And others, ſee Pet. a Fig.* [z] *Rom.* 8. 28. [a] 1 *Tim.* 4. 8. [b] *Deut.* 11. *v.* 13. 14. *and chap.* 28. 1. *&c. Pſalm.* 91.

and

and paſſages in an Allegorical way, as we have ſeen, look on theſe alſo, as only a promiſe of ſuch ſpiritual good things, as were to be conferred in [c] Chriſt, by whom our corrupt nature is repaired, and the ſhame and confuſion of the law and ſin taken away by the ſalutary Doctrine of the Goſpel.

But however theſe words may be applyed, or to whatſoever referred, according to the plain literal ſenſe, which we chooſe to follow, they ſeem particularly ſpoken by the Prophet to the Jews of his time, with reſpect to their condition, as we have before ſeen and ſaid, which they had been or were at preſent, or ſhould certainly be, in. It will be much one which of the Tenſes we uſe, as ſignifying that (in prophetick language) which was as preſent with God, as if paſt or already done. They are deſcribed as by their grievous provocations, having been brought into ſuch a calamitous condition, by penury [d] and famine brought on them by Locuſts and ſuch noxious Vermin, utterly deſtroying all the fruits of their land, and by other ſuch means that they were become a ſhame and reproach, a ſcorn and deriſion to other Nations. They are exhorted therefore for removing of ſuch evils to turn unto God by ſerious repentance, and promiſed that upon ſo doing they ſhould find ſuch mercy from him, that he would again receive them into favour, and own them for his people, and do ſuch great things for them, as that they, while they continued in that behaviour to them ſhould not longer, yea, never more, be aſhamed. This good promiſe is concluded with ſuch words as are, though there particularly applyed to their preſent caſe, yet of univerſal and perpetual truth, *My people ſhall never be aſhamed.* Being abſolutely taken, they are an aſſurance to all who cleave to God, ſo as to approve themſelves his people, that they ſhall never be left deſtitute of any thing conducing to their wellfare, whether concerning their Temporal or Spiritual eſtate, ſo as that they ſhall faile of their hope in him, or have reaſon to be aſhamed of their condition in his ſervice: but do ſeem here more particularly referred and adapted to the reſtoring them to a flouriſhing condition in their land, a plentiful enjoyment of the temporall good things thereof, of which they had been for puniſhment of their ſins and rebellion againſt God deprived.

A more expreſſe promiſe of ſpiritual good things we have in the following words.

v. 28. *And it ſhall come to paſs afterward, that I will pour out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſie, your old men ſhall dream dreams, and your young men ſhall ſee viſions:*

v. 29. *And alſo upon the ſervants and upon the hand-maids in thoſe days will I poure out my ſpirit.*

He proceedes in gracious promiſes to them; but ſuch as are of a diſtinct nature from the former, which I ſuppoſe gave occaſion to *Abarbinel*, who divides this book of *Joel* into two propheſies, or prophetical Sermons, to take theſe words to be the beginning of the ſecond of them, (as others for the ſame reaſon make them to begin a new chapter.) The foregoing promiſes were great, but theſe much greater, and of an higher nature. Thoſe, according to the expreſſions, of temporal things (however ſome extend them farther) theſe plainly of ſpiritual, which, when they ſhall be conferred, what they are, and to whom they ſhall pertain, or ſhall be given, is in theſe words deſcribed. 1. We have the time והיה אחרי כן *vehayah achare cen, and it ſhall come to paſs afterward*; after thoſe promiſes before made good. The Spiritual things here promiſed are as firſt in dignity, and of a more excellent nature than thoſe temporal before promiſed, ſo certainly before and above them to be deſired, according to that method by our Saviour preſcribed. *Matth.* 6. 33. of ſeeking firſt the kindome of heaven, not doubting but then all other things belonging to this life, as food and raiment, ſhall be added to them, but it pleaſeth God here in the firſt place to aſſure them by promiſes of thoſe lower neceſſary things, in compaſſion of their [f] weakneſs, to which thoſe things were more obvious, and their preſent need ſeemed to require; that ſo by the enjoyment of thoſe they might be brought to an acknowledgment of him, the giver of all good gifts, and ſo brought near unto him, and made his people, deſire and receive from him theſe other better things alſo, which he here promiſeth to give. But what then is the time aſſigned for the giving of theſe, by the expreſſion אחרי כן *afterwards*, viz. after thoſe things before ſpoken of performed, and made good, or in time that ſhould be after, we need not ſollicitouſly to enquire after. The grounds on which others go, who either aſſign it to the times of [f] *Jehoſhaphat* (whoſe Valley is afterwards mentioned *c.* 3. *v.* 12.) in whoſe time there appear to have been many Prophets, by what is ſaid of their coming to *Eliſha*. & 2 *King.* 2. 15. or to the time in which *Iſaiah* lived, as [h] *Grotius* appears to think, by expounding the fol-

c *Mercer.* d *Id. Merc.* Ad literam, ad probrum famis hoc pertinet, quo inter gentes laborabant. e *Calvin.* f *See in Aben Ezra. from one R. Moſes.* g *And. ch.* 4. 38. h *See him on this place, and on Act.* 2.

lowing words (upon all flesh) *i. e. ſuper multos, non ſuper Iſaiam ſolum*, upon many, not upon *Iſaiah* alone, or any [i] other like conjectures. We are infallibly directed to the time when this promiſe was to be, and was fulfilled, by St. *Peter*. *Act.* 2. 17. where citing this place, he ſheweth that then was the time, when was made good what is here ſaid, and ſo the time pointed out by אחרי כן Achare cen, *afterwards*. *This*, ſaith he, to the people amazed to ſee ſuch wonderful, and before never ſeen or heard of, gifts of the holy Ghoſt as were conferred on the Apoſtles, and doubting whence it ſhould be, *This is that which was ſpoken by the Prophet Joel. And it ſhall come to paſs in the laſt days*, &c. His affirming this prophecy to have been then fulfilled, plainly argues that there was no time before, in which it had been fully made good, and likewiſe that there was no need of expecting after times for the completion of it, as if it were not now ſufficiently verified, but ſuch things only done, as did belong to it or were part of it. And this time was the days after Chriſts coming, and his Aſcention again into Heaven, whence, *having led captivity captive, he gave gifts unto men Eph.* 4. 8. even all thoſe here promiſed, ſo that he plainly directs us to underſtand by אחרי כן *Achare cen, afterwards*, the times after Chriſt uſually called, *the days of the Meſſiah*. It may be obſerved that what the Prophet here ſaith *Achare cen*, Afterward, St. *Peter* there expreſſeth by ἐν ταῖς ἐσχάταις ἡμέραις, *in the laſt days*, which in ſenſe to be all one with the former, only in plainer words, we have from the confeſſion of ſome of the learneder Jews themſelves. So *R. David Kimchi* ſaith אחרי כן *Achare cen* to be all one in ſenſe with באחרית הימים *Beacharith hayamim. In the laſt days*. Iſa. 23. where is deſigned the coming of Chriſts Kingdome, and doth therefore (as others of them) confeſs theſe words here to pertain to that time, though not taking notice of the fulfilling of it, ſo as to be convinced thereby that he is already come; he with the reſt of them obſtinately deny him to be yet come. Without doubt then, warranted by the authority of the Divinely inſpired Apoſtle, by evidence of fact, and by the acknowledged uſe and propriety of the word, we have all reaſon to underſtand by the expreſſion, *Afterward*, in our Prophet, by St. *Peter* explained *in the laſt days*, in which God, ſaith he, would beſtow on men ſuch extraordinary gifts, and in ſo extraordinary manner, meaſure, and degree, and on ſo many and ſuch perſons as in the following words is expreſſed, the days of the Meſſias, the time of the Goſpel. The word of which was confirmed *with the ſignes following*, Mar. 16. 20. *God bearing witneſs* to the firſt Preachers thereof, *with ſignes and with diverſe miracles, and gifts of the holy Ghoſt according to his own will.* (Heb. 2. 4.) and according to his promiſe here made. Doubtleſs this Prophecy cannot be ſaid at any former time to have been duly fulfilled, nor denyed at that time to have been ſeen ſo, as will more appear by conſidering farther the good gifts here expreſſed, which were to be conferred, and the perſons to whom they were to be conferred. 1. *The gifts*] i. e. a plentiful meaſure of Gods Spirit; a plentiful meaſure I ſay, for ſo doth the Verb here uſed אשפוך, and rendring *will poure out*, denote, not a bare conferring, but a conferring in great abundance, in a larger manner. What he ſaith, he will *poure out his Spirit*, which is the [k] Fountain, and Author, on the perſons named, muſt neceſſarily import a filling them with all good gifts and graces, which are the [l] effects of the ſame holy Spirit; and where his gifts and working appear, there is he well ſaid to be given to, or received by men, be they never ſo many, or different, being preſent with every one, and with all now here, or to any confirmed, as will after be occaſion to tell. What we have here in the Hebrew, *ours*, and other Tranſlations את רוחי Eth Ruchi, *my ſpirit*, the LXX. rendreth, and the Apoſtle St. *Peter* alſo citeth, ἀπὸ τοῦ πνεύματός μου, *of my ſpirit*. Which Tranſlation of the LXX. ſome find fault with, as not exact, yea that [m] *perperam verterit*, they tranſlated it wrong, as thereby diminiſhing (or leſſening) the bountiful promiſe of God, *ac ſi portiunculam aliquam Spiritus ſui Deus promitteret*. As if he did promiſe only ſome little portion of his Spirit. But I think we ought not ſo to ſay, ſeeing St. *Peter* doth in the ſame manner cite it, who would not certainly give a wrong meaning of for the Septuagints or any others ſake, but give the true meaning of the words. It is manifeſt by his different rendring the words going before, that he did not tie himſelf up to them, but give the true meaning of the Prophets words, himſelf being inſpired and taught by the ſame ſpirit that the Prophet was: nor indeed doth this expreſſion in the Greek ſeeme any way to differ from the Prophets in the Hebrew, nor denote any thing leſſe than that doth. For it plainly imports, firſt an inexhauſtible fulneſs of that Spirit, which is ſufficient to fill all. 2. That the gifts of the Spirit are many and diverſe, enabling men for different performances, as the glory of God, and the good

i *See Ruffin.* k *With this expreſſion of pouring out his Spirit, compare Iſai.* 44. 3. *though the Hebrew word be there different. Act.* 2. 17. *Rom.* 5. 5. *Tit.* 3. 6. l 1 *Cor.* 12. 11. gratia ſpiritualis in nobis eſt, quæ ſunt effectus ſpiritus ſancti. *Druſ. Danæus. Sp. Piſc.* m *Calvin.*

of

of his church or people ſhall require, and that all thoſe good gifts ſpoken of, though never ſo many, and different, were from that one and the ſame ſpirit. And what more can be underſtood from the literal rendring according to the Hebrew, *I will poure out my ſpirit.* It cannot be meant that the whole ſpirit ſhould in the ſame manner and meaſure be conferred on every perſon, according to the forecited *Heb.* 2. 4. and 1 *Cor.* 12. 4. *&c.* and it appears from what follows in this very place, by that enumeration of different gifts to be beſtowed on different perſons; ſo that that reading in the Greek in both Teſtaments is not a diminution of what is ſaid in the Hebrew, but a perſpicuous explication of it, pointing out thoſe different gifts (as we ſaid) which under the general name of his ſpirit are comprehended, and afterwards diſtinctly named, as likewiſe thoſe perſons, on which they ſhall be beſtowed: but before we come to either of thoſe, here is in the order of the words given us to conſider a more general name alſo, under which the perſons are comprehended, which is כל בשר Col Baſar, *all fleſh*, כל, col, *all* we know is a note of univerſality, and בשר, Baſar, *Fleſh*, a comprehenſive terme, including as well all other creatures, as men, but it is manifeſt, they are both here, as elſewhere alſo they are known to be taken, in a more reſtrained ſenſe, *viz. all*, ſo as not to ſignify every one of all ſorts, but all ſorts, or ſome of all ſorts, and every condition, and *fleſh* ſo as to ſignify men, not other creatures. So is כל, *All*, uſed 2 *K.* 8. 9. when *Hazael* is ſaid to take with him for a preſent to *Eliſha* כל טוב דמשק *omne bonum Damaſci*, all the good of Damaſcus, *i. e.* as ours well render it, *of every good thing of Damaſcus*, ſomewhat of every kind, and as for בשר baſar *fleſh*, that is alſo uſed (as we ſaid) to denote not all living creatures but בני אדם נבדם *peculiarly men*; ſo *Pſ.* 145. 20. *Let all fleſh* (that is all ſorts of men) *bleſs his holy name*, and *Iſai.* 66. 23. *All fleſh ſhall come to worſhip before me, ſaith the Lord*; and in this ſignification alone is the ſame word بشر *Baſhar* uſed in the Arabick tongue, attributed in it peculiarly to men among other creatures, whence *Adam* is called by them ابو بشر Abu Baſhar, *the father of men*, or mankind. Thus far will all Expoſitors, as well Chriſtians as Jews, neceſſarily agree in limiting the ſignification of theſe general words; but the Jews go yet farther (in which we may not accompany them) in reſtraining them to the Iſraelites alone, with excluſion of all other nations of men, as well as other creatures, and only to thoſe among them alſo, which were in the land of *Iſrael.* So *Aben Ezra on all fleſh*, בארץ ישראל viz. *in the land of Iſrael*, which, ſaith he, is מקום ראוי להנבא *the place convenient to prophecy in.* So *Kimchi* alſo, *upon all fleſh*, i. e. *of Iſrael, which were worthy on whom the holy ſpirit ſhould come*, and by כל *col*, all, he underſtands הגדולים והקטנים *great and little among them.* *Grotius* ſeemes as much or more to limit this prophecy, explaining, *all fleſh*, by, *ſuper multos, non ſuper Iſaiam ſolum*, upon many, and not upon Iſaiah alone, as if he belonged only to ſuch as were in *Iſrael*, about that Prophets time. [o] *R. Joſeph Albo* alſo ſo reſtraineth it as to import but a ſmall part of the generality of *Iſrael*, not all of them, nor of other nations, and the meaning to be, on any of all fleſh (of them) although he were not fitted (or prepared) for prophecy (or trained up in a prophetical office.) But that the words are to be taken in a larger extent, we are infallibly taught by the event and completion, which is the beſt interpreter of prophecys, and the meaning of them,

The Jews of old, at the firſt preaching of the Goſpel (yea *Peter* himſelf) were, it appears, of the ſame mind with thoſe of later times, which we have cited, *viz.* that the promiſes of the good gifts of Gods ſpirit, did belong and were to be performed only to their nation; but by what happened to *Cornelius* and his family they were convinced that on the Gentiles alſo was poured out the gift of the holy Ghoſt, *Act.* 10. 45. The ſame word of *pouring out* uſed there in the deſcription of the event, as here in the promiſe (which as we have ſeen is by him alſo cited, *Act.* 2. 17. to the like end) ſhews that to have been the making good of this, and which by virtue of this prophecy was to be expected, and was done for fulfilling it, ſo that by *all fleſh*, here is manifeſtly to be underſtood (as we have ſaid) ſome of all, or any ſorts of men, without excluſion of any, by reaſon of their country, ſexe, age, or condition. There being in Chriſt, of the extraordinary benefits and priviledges of whoſe times this prophecy (as we have ſeen) is, [p] neither *Jew nor Greek, neither bond nor free, male nor female*, (as the Apoſtle ſpeaks) *Gal.* 3. 28. but all being one in Chriſt Jeſus, all have right to the good promiſe of Gods ſpirit, and ſhall receive the graces thereof in ſuch manner and meaſure as ſhall be conducing to his glory, and to the good of his Church and their own Souls; as appears by his reciting more particularly, in the following words, both what perſons, and what ſpiritual gifts belonging to them, are under thoſe more general terms comprehended. But before we proceed yet to conſider them, we may take notice of a different meaning which

n *See Kimchi. and Ainſw.* o *Ikkarim. l.* 2. *c.* 20. p *See Rom.* 10. 12.

ſome

ſome underſtand the word *fleſh* in, from that which we have mentioned; ſuch is given by *R. Solomon Jarchi*, who by כל בשר *col baſar*, would have to be underſtood, מישנעשרה לבורך ככשר. *ſuch whoſe heart is become tender as fleſh*, alleging for his taking the word in that meaning, thoſe words [q] Ezek. 11. 19. *I will put a new ſpirit within you, and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.* By this he ſeems to prove that *fleſh* may be uſed to denote, or be taken for a fleſhly tender heart; the compariſon between the two places will not farther hold to his purpoſe; an *heart of fleſh* being there mentioned, as a gift or effect of Gods ſpirit, but here he would have it, for an heart prepared for the receiving of the ſpirit. This expoſition of *R. Solomons* [r] ſome ſeem to like: but *Mercer* ſaith of it, that, *non eſt ex phraſi Hebræi ſermonis*, that it is not a proper phraſe (or way of expoſition well agreeing) to the Hebrew tongue, in which *Col baſar* muſt ſignify *omnes mortales*, all mortals, *i. e.* all men, much alike to *Abarbinels* cenſure of it, who will not allow of it but only as by way of דרש, or as an allegorical expoſition, or deſcant, not a proper interpretation, *Abarbinel* ſaith, that the expreſſion of col Baſar, *all fleſh*, הוא באמת כולל לכל בני אדם מאיזו אומה שתהיה *doth in truth comprehend all ſorts of men of whatſoever nation they be*, and therefore doth he not aſſent either to *Aben Ezra*, or thoſe other expoſitors, who would have the promiſe of the ſpirit here made to belong only to *Iſrael*, whereas the word בשר *Baſar* denoting to whom it is made, is manifeſtly of greater extent; and then in the thing promiſed, the word רוח ſpirit, he differs from them alſo, not taking it as they do for the peculiar ſpirit of prophecy, but for that which is more common, *viz.* the ſpirit of *knowledge*, or which ſhall inſtruct them in the knowledge of God; for as for the gift of prophecy, which is in the next words mentioned, that he alſo reſtrains to the Iſraelites, and ſuch of them as were fitted for it. The words then being neceſſarily of ſuch comprehenſion, I know not why [s] others ſhould yet ſo far reſtrain them, as to ſay that the promiſe was made more peculiarily to the Jews, and theſe things not due to Gentiles by vertue of it here made, but as by grace afterward taken into the right of it. It was, as we have ſaid at the beginning, given in theſe comprehenſive termes, which include them alſo, and, after its making, was never, nor could ever be ſaid to have been fullfilled, but by the making it good to the Gentiles, by pouring out and conferring on them the good gifts here mentioned and meant. Having began his promiſe in theſe general terms of pouring out his Spirit (which may comprehend all the gifts thereof,) on all fleſh, which comprehended, all ſons of men, he proceeds to ſpecify what gifts of the Spirit he here more particularly means, and what ſorts of men, and how they ſhall be conferred on. The gifts mentioned are ſuch as ſeeme not only to belong to the perſons named for their private good, but ſuch as may make them profitable to others alſo, and inſtruments of good to them; for making known to them alſo the will of God, for bringing them unto him, for propagating his doctrine, and for edification to them. The firſt named is *prophecy*, then *dreames*, then *viſions*, the perſons, on which the firſt is ſaid to be conferred, are *their ſons and daughters*, on which the ſecond, *the old men*, on which the third, *the young men.*

As to the firſt, the gift of Prophecy, *Abarbinel* thinks ſo properly and peculiarly to belong to *Iſrael*, or be made good to them under their expected reſtauration (נזמן הגאולה) that though he grants the former word of Spirit, and what is by it meant, to belong as well to other nations, as to them, yet limits this to *Iſrael* alone, and to מוכנים מהם *ſuch of them as were rightly prepared for it*, and that it never did belong, or ever ſhall be made good to any other nation, ſo are his words מה שלא היה ולא יהיה בשאר הגוים. But ſure that, with other gifts here named, plainly ſeem to be but (as we ſaid) a ſpecifying of ſuch particular gifts as are under that more general word *Spirit* comprehended, and ſo to be, as all in that compriſed, to belong to all that that did, even *all fleſh*, any nations of men, all conditions and ſexes, as naming *ſons and daughters* ſhews.

The affixe כם. cem, *yours*, though aſſuring the promiſe to thoſe then ſpoken to by the Prophet, *viz.* the Jews of his time, yet doth not ſeeme to reſtrain it to their Children only, as if their ſons and daughters alone with excluſion of others were here meant; but the ſons and daughters alſo of all comprehended under that general term, of *all fleſh*. The promiſe made being of that great latitude, as that word imports, we have no reaſon to think it here limited with narrower bounds, but to belong to as many as that did, *viz.* to the children of the believing Gentiles alſo, as many as [t] *God ſhould call*; they ſhould alſo as well as *Iſrael* according to the fleſh be capable of receiving this good gift of Gods Spirit. *Your Sons and Daughters ſhall propheſy.*

q *As likewiſe chap.* 36. 26. r *Lyra* (*though he ſaith it may be underſtood otherwiſe ſo as to comprehend both Jews and Gentiles*) *and Tarnov.* ſ *Chr. à Caſtro.* t *Acts.* 2. 39.

*Kimchi*

*Kimchi* by the naming of Sons and Daughters, thinks to be underſtood in reſpect of their age, ſuch as were yet בנערותם of tender years, as yet but boyes and girles (if we may ſo ſpeake) כמו שמואל הנביא as it is in *Samuel* the prophet 1 *Sam.* 3. who was eſtabliſhed to be a Prophet of the Lord, from, yea even in his childhood. If the words be thus underſtood, then have we all ages here named, there following old men, and young men, ſo to ſhew that no [u] age is excluded from being capable of receiving the good gifts of Gods Spirit, as by naming *daughters* as well as *ſons*, is ſhewed that neither ſex is excluded or excepted, as of women Propheteſſes we have alſo examples in Scripture. Act. 21. 9. it is ſaid *Philip* had four daughters that did Propheſy; and the like is ſhewed by St. *Pauls* forbidding a woman to Propheſie with her head uncovered, 1 Cor. 11. 5. Otherwiſe [w] nameing theſe ſons and daughters ſheweth Gods promiſe to pertain not only to the fathers, but to their children alſo. *The promiſe is to you and your Children and to all that are a far off*, &c. *Act.* 2. 39.

In the next place as comprehended under *all fleſh*, are named theſe [x] old men and the gift of the Spirit that ſhall be conferred on them, that they ſhall *dream dreams*, and then after them, *their young men*, and that wherein the Spirit ſhall manifeſt it ſelf in them, *that they ſhall ſee viſions*. On which diſtribution of perſons [y] *Maimonides* looking, it ſeemes, on ſuch indefinitely named as belonging to any part of men, as no fit perſons for receiving any degree of true prophecy, taketh what is ſaid to be underſtood not of ſuch only who had any true prophetical gifts beſtowed on them, but alſo of any that undertook to foretell, or ſhew things by way of Southſaying or divination, in as much as ſuch alſo have the name of prophets given them, as the prophets of *Baal*, and the groves, and it is ſaid *Deut.* 13. 1. *If there ariſe among you a prophet or dreamer of dreams.*

Againſt this expoſition of his, *Abarbinel* wiſhes the reader to pegge his ears, and wiſhes his words had never been written, as being manifeſtly untrue, as there is good reaſon to thing, for how ſhall it be thought that the Prophet here promiſing an extraordinary bleſſing from God, ſhould name or mean the giving of ſuch things, ſuch ways of pretended propheſying, as were utterly diſpleaſing to God, and forbidden in his Law, and how ſhould he call it *his Spirit*, *i.e.* as the Chaldee explains it רוח קודשי *my holy Spirit*, which he would pour out on them? Neceſſarily then muſt theſe dreams and viſions here meant be ſuch only, as are from God, ſuch he himſelf promiſeth in the law alſo, and they are degrees or kinds of true Prophecy, or divine revelation, *If there be a Prophet among you, I my ſelf will make my ſelf known unto him in a viſion, and will ſpeak to him in a dream, ſaith the Lord*, Numb. 12. 6.

*Your old men ſhall dream dreams*, &c.] *Kimchi*, as alſo after him *Abarbinel*, here obſerves that the prophet doth not here adde the note of univerſality, *all*, as he did in the foregoing clauſe, but ſpeak only indefinitely, *your old men, and all your young men*, not univerſally, *all your old men, and your young men*, which, they ſay, is for that reaſon, that it may be underſtood only of ſuch of them as are, מוכנים Mucanim *fit or rightly prepared* for receiving the gifts, yea from their firſt conception, as *Maimonides* by *Kimchi* indeed obſerves. This obſervation belongeth alſo to the former words, *your ſons and your daughters*, and had not they obſerved it, or warned of it, the reader certainly could not but eaſily perceive, that as that note of univerſality, the word *All*, is not here expreſſed, ſo neither ought it to be underſtood, nor can have place. For it was never ſo that all had the ſame gifts, that either all that had the Spirit poured on them did Propheſy, or had divine revelations by dreams or viſions; it was never ſo brought to paſs, and therefore never promiſed, God bringing ſurely to effect whatever he promiſed. In thoſe times after Chriſts aſcenſion, when he in moſt plentiful manner fulfilled this prophecy, by conferring wonderful gifts of his Spirit on believers, ſo that there were many endewed with them in all the Churches of the Gentiles as well as Jews, (as for example ſo many Prophets in the Church of the *Corinthians*, that St. *Paul* [z] was faine to limit them to order in ſpeaking, that they ſhould not interrupt one another, yet were not all of them Prophets, nor did they all receive the ſame gifts of the Spirit, nor all in the ſame meaſure. Are all (ſaith he ſpeaking to thoſe of that Church) Apoſtles? [a] are all Prophets? are all teachers? are all workers of Miracles, *&c.* No, But as he having reckoned up ſeveral ways, in which God poured out his Spirit on thoſe that were converted to Chriſt, in the ſame chapter, *v.* 11. ſaith, *that all theſe that one and the ſame Spirit did work in them, dividing to every one as he willed*, and that whether they were *Jews or Gentiles bond or free*, *v.* 13. or if we ſhall take the words here uſed, *Sons and daughters*,

u *Out of the mouthes of Babes and Sucklings he can ordain his praiſe, even ſuch are fit for his imployment*, *Pſ.* 8. 2. *Mat.* 21. 16. w *Mercer*, x *Act.* 2. 17. *S. Peter citing theſe words inverteth the order, putting your young men, that is your ſons, in the firſt place, but the ſenſe is ſtill the ſame.* y *Moreh Neb. l.* 2. *c.* 32. z 1 *Cor.* 14. 29. a 1 *Cor.* 12. 29.

*old men or young, free or ſervants and handmaidens*, the different giving of ſuch diverſe gifts, he aſcribes to the only good pleaſure of Gods will, as ſo again, *Heb.* 2. 4. which will of his therefore is that which muſt make them מוכנים Mucanim, *fit*, (as we have ſeen the Jews in this caſe to require) more than any thing in their natural conſtitution found in them, or by their own induſtry (as they will have,) acquired. That which muſt make them fit to receive what they do, is his gift, as well as the gift it ſelf. [b] *Poteſt Deus quocunque tempore non ſolum munera ſua conferre, ſed etiam ſuſcipientes ad id aptos efficere*, God can, whenſoever he will, not only conferre his gifts, but alſo make thoſe that ſhall receive them fit for it.

Which words of the Apoſtle furniſh us alſo with an anſwer to another queſtion, which *Abarbinel* here raiſeth, *viz.* why revelation by dreams ſhould be appropriated to old men, and by viſions to young men? it may certainly ſuffice us that God ſheweth it to be his will that it ſhall be ſo, nothing that he will do is certainly without great reaſon, though for what reaſon he will ſo or ſo do it, be above the reach of our weak reaſon, yet doth *Abarbinel* here go to aſſign the reaſon, why God ſhould reveal his will, and make known what he intends to do, to old men by dreams, and young men by viſions, to be from the different conſtitutions and tempers of thoſe ages, by which the one are fitter for the one way, and the other for the other; of theſe two different kinds of prophecy, old men לרוב לחותם המקריי, by reaſon of the much accidental moiſture uſually happening in that age, and the working of their Imaginary faculty or fancy, increaſed by reaſon of the many men and their affairs which they have ſeen and known, are, he ſaith, fitter to receive the influence of the Spirit by dreames, but young men in whom it is otherwiſe, they not ſo abounding with moiſture, nor their imaginary faculty ſo full of fancies, are fitter for viſions.

[c] Others give other reaſons for it, as, *viz.* becauſe ſuch dreames, as are here meant, are an higher and nobler degree of prophecy than viſions, and therefore the firſt promiſed to old men, who are by reaſon of their age more to be reverenced and honoured: the ſecond are inferior in degree to thoſe that are ſuperior in dignity, becauſe ſo in age. This reaſon *Ribera* gives, yet becauſe [d] others ſeem to affirm the contrary, and that viſions are an higher degree than dreams, it being a matter of greater power to take men, that are awake, from the contemplation of ſenſible things, about which they are occupied, and raiſe them to the beholding of ſupernatural things, than to work ſuch effects on a Soul in ſleep already, abſtracted from ſenſible things. For aſcribing then preeminence to dreames, he will have by dreams underſtood, ſuch dreames wherein God ſeemes immediatly to ſpeak to them (according to what is ſaid in the forecited *Numb.* 12. 6. *I will ſpeak to him in a dreame*) but if in the dreame be repreſented ſuch viſions, as are to waking men, then he thinks ſuch dreames to be a lower degree, than that of viſion to a waking man.

This queſtion, *viz.* why dreams are attributed here to old men, and viſions to young, he thinks neceſſary to be raiſed from theſe words, and to this purpoſe gives his ſolution of it. But I know not what neceſſity there is of inſiſting on this queſtion, it may be ſufficient to underſtand for the meaning of the words here, that God promiſeth ſuch a plentiful meaſure of his Spirit, which in the time ſpoken of, and that without excluſion of any by reaſon of their age from receiving the gifts of it, he will conferre, even that excellent gift of prophecy, both on old or young, as he ſhall ſee fit for the good of his Church, revealing his will to them both by dreams and viſions, thoſe known ways of prophetical revelation. *Kimchi* ſeems not to make that difference here betwixt dreams and viſions, which by a nice Grammatical diſtinction of the preciſe ſignification of the words may otherwiſe be made, the one being more properly attributed to men ſleeping, the other to them being awake, yet not ſo as if revelations by dreams were peculiar to one age, viſions to another: He explains the words, והנבואה תהיה להם במראה החלום, *and propheſy ſhall be to them in the viſion of a dream*, as if viſions and dreams were not ſo diſtinguiſhed, but that to whom the one of them agreed, the other alſo did agree, and viſions might be in dreams ſo, that either name might agree to the revelations made to either age. Examples we have of viſions appearing as well to old men as to young, as of *Cornelius Act.* 10. 3. and of *Peter*, in the ſame chapter *v.* 17. & *c.* 11. 5. of *Ananias* it is likewiſe ſaid that the Lord ſpake to him in a viſion, *Act.* 9. 10. and of *Paul*, *c.* 16. 9. we read of a viſion that appeared to him in the night, a man of *Macedonia* praying him to come to *Macedonia*. Theſe named we may reckon among old men, yet it is not ſaid that they *dreamed dreams*, but *ſaw viſions*. That which *Paul* had, being ſaid to have appeared to him in the night, may probably ſeeme to be the ſame with a dream, and is ſo by St. *Jerome* called a dream, ſaying, *Senes quoque viderunt ſomnia, quando Paulus jam ſenex audivit virum Macedonem,*

b *Pet. à Fig. Tho. Aq.* c *Ribera.* d *Thom. Aqu. by him cited.*

*cedonem*, &c. old men alſo have ſeen dreams, as *Paul* now an old man heard a man of *Macedonia*, &c. which with the other named and like examples ſeeme to confirm the two things mentioned, *viz.* that viſions are not peculiar to young men only, and that viſions and dreams do ſometimes import the like or ſame kind of revelation, ſo that to ſay, *Old men ſhould dream dreams*, and, *young men ſhould ſee viſions*, will not be nicely to diſtinguiſh betwixt thoſe two ſorts of divine revelation, but to aſſure them of both ages that God will communicate to them both thoſe gifts of a prophetical Spirit, ſometimes in one way, ſometimes in another, as he will, though [e] ſome would rather have the names but ſynonymous for one and the ſame thing, that ſo the queſtion concerning the preeminence of one of theſe ways above the other (which they think would rather be given to viſions, if the compariſon be made betwixt them) may be taken away. But this I ſuppoſe is not a thing here to be inſiſted on, but that other which we mentioned, *viz.* that God will ſo liberally pour out his ſpirit on all fleſh, that perſons of all ages, as well as ſexes, ſhall receive of his grace and bounty in that Kind, the largeneſs of which bounty of his is yet in the next words farther inlarged, by ſhewing that neither any condition of men ſhall be accepted or excluded from the partaking of it, ſo ſaith he

29. *And alſo upon the ſervants, and upon the handmaids, &c.* ] *and alſo*, this connexion of theſe words with the precedent, ſhews that thoſe here mentioned, are ſpoken of in a different reſpect, from what reſpect was had to in the forementioned, *viz.* not only their Sex and their Age, but the condition that they were in, *viz.* that though they were ſervants under the power of others, yet they ſhould, as well as thoſe which were free, and had rule over them, be capable of receiving the good gifts of Gods Spirit. *In thoſe days.* The days ſpoken of, *viz.* under the Kingdome of Chriſt, in which there is no difference as to ſuch things as concern their return to God, and right to the priviledges of his Kingdome, no difference betwixt *bond and free.* Gal. 3. 28. *He that is called in the Lord being a ſervant, is the Lords freeman, and likewiſe he that is called being free, is the Lords ſervant.* 1 *Cor.* 7. 22. The words in the Hebrew do plainly ſo ſound, as they are by ours literally rendred, and the import of them as ſo plainly ſeems that which we have given. But by St. *Peter* they are ſomething differently cited *Act.* 2. 18. as firſt in that he doth not ſay indefinitely, *on the ſervants and upon the handmaids which* is all that is readd in the Hebrew עַל הָעֲבָדִים וְעַל הַשְּׁפָחוֹת *al haabadim veal haſhphacoth*, but with an affixe ſubjoyned, ἐπὶ τοὺς δούλους μου, καὶ ἐπὶ τὰς δούλας μου, *upon my ſervants and my handmaidens*, as the Vulgar Latin here alſo hath it, *Sed & ſuper ſervos meos & ancillas*, which may ſeem to alter the ſenſe and acception of the words, as if they were not to be taken in that ſenſe, as to denote ſuch as were in a ſervile condition, and inferiour to other men, but in ſuch a ſenſe as may agree to all orders and conditions of men, even the higheſt among them, it being a glory to the greateſt of them to be called Gods ſervants, and ſo would they comprehend even thoſe of all ſorts before mentioned.

But that they are not for all this to be taken here in that ſenſe, but ſo only as to denote thoſe of a ſervile and mean condition, is well obſerved by [f] ſome, and that *my ſervants and my hand-maidens*, doth not denote here all ſorts of men, who are true believers or worſhippers of God, but peculiarly ſuch as being ſo, were yet in the condition of ſervants among men alſo, intimating that even they ſhould, notwithſtanding that their low eſtate, be by God made worthy of receiving any of thoſe eminent and extraordinary gifts of his holy Spirit, as well as their maſters, or any of the freeſt and nobleſt condition among men. Of perſons therefore of ſuch condition, in both places, I ſuppoſe, it ought to be underſtood, though *Calvin* here thinks that by Servants and Handmaids, are meant ſuch as had before the gift of prophecy, to denote that there ſhould be ſuch a ſuperabundant effuſion of Gods ſpirit, that even they on whom he was before ſhed, ſhould have him in a farre greater meaſure. As before by St. *Peter* citing this text, inſtead of what the Hebrew ſounds, *I will pour out my Spirit*, is ſaid *of my Spirit*, ſo is it here again: what gifts of the Spirit are meant in the Hebrew we ſee is not expreſſed, but in that reading of St. *Peter* given, it is ſaid to be the gift of prophecy, there being added beyond what is in the Hebrew, καὶ προφητεύσουσι, though here neither in the LXX. be any ſuch thing expreſſed. By his authority we have ſufficient warrant ſo to underſtand it: and in the ſame manner doth the Arabick MS. Verſion underſtand it, rendring ואיצא עלי א׳עביד ועלי אלאמיא אצנבותי, *and alſo upon the ſervants, and upon the handmaidens* [g] *will I poure out my prophecy.* Contrary to this ſeems what the Jewiſh Doctors ſay [h] אין הנבואה שורה אלא ער חכם

e *Petr. à Fig.* Magis placet ut ſomnia & viſiones pro eodem accipiantur. Poſſunt etiam viſiones intelligi omnia viſa prophetica quæ fiunt ſive in ſomno ſive vigilia, &c. f *Druſ. Veil.* g *There is left out in the copy*, in thoſe days. h *Moreh Neb. l.* 2 *c.* 32.

נבור ועשיר *Prophecy doth not reſide on any but on one that is wiſe valiant and rich*, and as *Grotius* cites it on *Acts* 2. 18. *Spiritus ſanctus non requieſcit ſuper animam pauperis.* The holy ſpirit doth not reſt on the ſoule of a poor man. They ſay alſo that prophecy doth not reſide מחוך עצבות *where men are in ſorrow.* On ſuch grounds *Abarbinel* taking *ſervants and maidſervants*, to be properly taken, according to the ſound of the words denoting ſuch a condition, thinks that by the Spirit cannot be here meant the gift of Propheſy, but only על הידיעה וההכרה באלהותו ואמנם העברים והשפחות *of the knowledge and acknowledgement of his Duty* שמפני עבדותם יהיו תמיד בעצבון לא יוכלו להנבא אבל ישפוך השם את רוחו עליהם רק רוח דעת ויראת השם again he ſaith, *but as for ſervants and handmaidens, becauſe by reaſon of their ſervile condition, they are continually in ſorrow or trouble, they cannot be able to propheſy* (or obtain the degree of propheſying) *But God will poure out upon them his Spirit*, viz. *the Spirit of knowledge, and fear of the Lord.*

*Kimchi* makes not any queſtion here, concerning either thoſe, who are called ſervants and handmaidens, as to their condition denoted, or the gifts of the ſpirit, which are ſaid ſhall be poured out upon them, but puts another reſtriction on the words, by limiting thoſe called *ſervants* and *handmaidens*, who ſhall enjoy the priviledge mentioned only to ſuch, who though of Gentile nations, ſhould yet live in the land of *Iſrael*, and ſerve Iſraelitiſh maſters, as if only their ſo doing ſhould make them capable of the priviledges of receiving the holy Spirit, which ſervants elſewhere are not capable of. But we find no ſuch limitation expreſſed in the words, and by St. *Peters* citing them are given to extend them farther, even to any ſervants of either Sex, who were converted to God in Chriſt. *Aben Ezra* ſaith שובו לתורת השם *which are converted to the Law of God*, meaning, no doubt, the Law of *Moſes*, but we by the more certain authority of St. *Peter*, ſay to the Law of Chriſt or the Goſpel, it being promiſed to thoſe days, *viz.* of Chriſt giving a preeminence to them above the days under the Law, in which was no difference longer made betwixt Nations or conditions of men. *Col.* 3. 11. and compare *Iſai.* 56. and no doubt was then made good, God having promiſed it, though we have not particular inſtances of ſuch, as well conditions which were then endued with the gift of Prophecy, as well as other giſts of the Spirit. What the uſual notion of Propheſying is, every one at firſt hearing underſtands, yet it is again known to be ſometimes taken in a larger ſenſe than for what it properly ſignifies.

v. 30. *And I will ſhew wonders in the heavens, and in the earth, blood and fire and pillars of ſmoke.*

v. 31. *The Sun ſhall be turned into darkneſs, and the Moon into blood, before the great and terrible day of the Lord come.*

Having in the two foregoing Verſes ſet forth ſuch extraordinary graces of his holy Spirit, as he would under the times of Chriſt liberally conferre on believers, his faithful ſervants of all ages, ſexes, conditions and nations, for comfort to them, and edifying of his Church, he here proceeds to enumerate ſuch terrible and fearful things, as he would alſo ſhew for terrifying the wicked, and to make all to fear before him. Much difficulty there is in the words, both as to the meaning of the things ſignifyed, and to the time to which they pertain, and in which they ſhould have their completion.

The wonders and prodigious ſigns that he will here ſhew, ſhall be in בשמים ובארץ baſhamaim ubaaretz, *in the heavens, and in the earth.* St. *Peter* for explication in his citing them, ſaith, *wonders in heaven above, and in the earth beneath,* τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ὀπὶ τῆς γῆς κάτω, *wonders in heaven above, and ſignes in the earth beneath.* Although the Greek of the LXX. have barely, according to the Hebrew, τέρατα ἐν οὐρανῷ καὶ ὀπὶ τῆς γῆς. *Wonders in heaven and upon earth*, which ſhews that he did not in citing the words out of the old Teſtament, tie himſelf to the Tranſlation of the LXX, but gave the meaning of them in ſuch expreſſions, as he ſaw beſt to make plain the meaning thereof. Among the wonders, that he ſaith he will ſhew, is reckoned in the firſt place *Bloud*, which ſeems to belong to thoſe that he will ſhew on earth. Though that be named after the heavens, yet things concerning it are placed before ſuch as concern them. Which method *Aben Ezra* notes to be uſual in the holy tongue, *viz.* where two things are mentioned, to begin in ſhewing ſuch things as belong unto them, with ſuch as to the ſecond, and then to return to ſuch as pertain to the firſt. *Bloud*, of bloud in way of wonder and prodigy ſeveral examples are out of heathen Authors cited by the Learned Mr. *Lively*, as of bloudy rain, bloudy ſprings, and wells, and the ſea appearing like blood, which were reckoned as prodigies preſaging ſome great miſchief. In the holy Scriptures we read of the waters, both of the River and the

i *Moreh. Neb.* 2. *c.* 36.

Wells

Wells in *Egypt*, for ſtriking fear into the hardned heart of *Pharaoh* turned into bloud, as an extraordinary ſign of Gods wrath. Here that it is named as a reaſon of great calamity to follow, appears by what is ſaid that it ſhall be *before the great and terrible day of the Lord come*; [k] ſeveral Expoſitours interpret it of extraordinary effuſion of bloud in wars, others underſtand by it [l] *imbres & colores ſanguineos*, bloudy ſhowres, [m] others think to be underſtood by it, the ſame which is after meant, by ſaying the Moon ſhall be turned into bloud; but certainly that is put as a different ſign from this, and this, though it be not expreſſed in what manner that bloud ſhall be given as a prodigy, ſeems rather to be ſuch as ſhall portend bloudy wars, than the bloud in them ſhed; yet bloudy wars themſelves alſo doth our Saviour put as ſignes of greater evils to come *Matth.* 24. 6. 7. Some extraordinary appearance of bloud, to the wonder and great conſternation of the people, the words plainly import there ſhall be, though they do not particularly expreſs how it ſhall be, and perhaps it may be ſome other than that of bloudſhed in war. In the next place he nameth *fire*. Several examples have we of Gods making uſe of fire, in a wonderful and extraordinary manner, for executing his judgments on ſinners, and ſtriking terrour into the hearts of men, and that in diverſe kinds. On *Sodom* and *Gomorrah* in a wonderful manner he rained brimſtone and fire from the Lord out of heaven. *Gen.* 19. 24. Among the wonderful plagues ſent on the Egyptians, we read of fire mingled with hail. *Exod.* 9. 23. 24. When the anger of the Lord was kindled againſt the murmuring Iſraelites, the fire of the Lord burnt among them in that place, that was called in memory thereof Taharah. *Numb.* 11. 3. and *Numb.* 16. 35. where there came out a fire from the Lord and conſumed the two hundred and fifty men that burnt Incenſe. At the requeſt of *Elijah* 2 *King.* 1. 10. there came fire from Heaven and conſumed the Captain and his fifty that came to take him. In all theſe Hiſtories the fire appeared as a miracle, there being no ordinary reaſon for it. Here it is alſo ſaid it ſhall be given as a wonder, but not expreſſed in what manner; different conjectures and opinions therefore are there concerning it. *Abarbinel* reckoning it among the wonders that ſhall be given from-heaven, underſtands it שימטיר השם עליה׃ גשם ואבני אלגביש אשר בתוכם האש *that God will rain upon them hail, and great hailſtones in the midſt of which ſhall be fire*, referring, we may ſuppoſe, either to what was done in *Egypt*, or to what the Pſalmiſt ſaith of Gods giving *hailſtones and coals of fire. Pſal.* 18. 12. 13. or what is *Ezek.* 38. 22. where God threatens to rain on *Gog* and *Magog* (whom he with other Jews think in this prophecy to be concerned) *hailſtones fire and brimſtone*. Others underſtand it of terrible [n] lightenings, or ſtrange fiery flaming meteors in [o] the heavens, or air [p] (ſuch as have been among heathens named alſo to portend cruel deſtructions.) There be who think it a Prophecy of [q] thoſe fiery tongues in which the holy Ghoſt deſcended on the Diſciples, *Act.* 2. 3. But [r] others yet of extraordinary great fires in burning of Towns and Cities in the cruel war alſo that ſhall be in the times ſpoken of. [s] Others yet think that by it may be meant that general conflagration, with which the whole world ſhall be ſet on fire at the laſt day: which of theſe opinions be moſt probable will be better judged when we ſhall have conſidered, to what times the things here ſpoken do belong, and likewiſe what is meant by the next ſign named, and pillars of ſmoke, by which [t] ſome according to their opinion of the meaning of the foregoing word, underſtand ſmoke, as ſhould ariſe from ſuch things as ſhould be ſtrucken and burnt by the lightning, by that name of fire by them ununderſtood. [u] Others, agreeably to their way, ſuch ſmoke as ſhould aſcend from Towns by the enemy ſet on fire. [w] Others the ſmoke which ſhall ariſe from the burning of the whole world. [x] Some think denoted a ſmoke that together came with thoſe fiery Tongues. *Act.* 2. Pillars of ſmoke] they ſeemed ſo called from their figure aſcending in a right line in faſhion of a Pillar. The word in the Original is תמרות *Timroth* from תמר which ſignifies a *palm*-tree, thence transferred to ſignify an high ſtrait Pillar, and as here ſuch a body of ſmoke as towreth up in ſuch a form, it being in [y] ſenſe the ſame that עמוד עשן as it is called *Jud.* 20. 40. Both of theſe names ſignifying both a Pillar, and Palme, are appropriated to a body of ſmoke aſcending לשבהה בורח from the likeneſs of it to each of them in figure. The LXX. conſidering more the matter than the figure of it, render ἀτμίδα

k *Pet. à Fig. Ribera. Tar. Sa. Menoch. Grot. Act.* 2. l *Anon. Bibliotheca Jo. Ebor.* m *Menoch. Tirin. though he take in other things alſo, as the Sea becoming bloud, Ap.* 8. 8. *and the much bloud to be ſhed under Antichriſt.* n *Kimchi. Druſ. Rib. &c.* o الذي تنسب الي السما لعلو مكانها *which are attributed to heaven by reaſon of the height of their place. R. Tanchum.* p *Lively.* q *Jerome. Mercer.* r *Grot. Ribera.* ſ *Lyra. Sa. Men. Tyrin. Pet. à Fig. who thinks likewiſe it may be referred to the invention of gruat queralis.* t *Kimchi. Druſ.* u *Grot.* w *Tirin.* x *Mercer.* y *R. Tanchum Kimchi, becauſe a palme tree is an high ſtraight tree, therefore they liken an high and ſtraight thing to it.*

καπνου; the Syriach alſo ﻋﺠﺎﺟﺎ ﻭﺑﺨﺎﺭﺍ; and the Vulgar Latin *vaporem fumi.* The printed Arabick alſo بخار الدخان; all *of the vapor of ſmoke*; but the MS. Arabick done out of the Hebrew עמודות עראלות אלרחאן الدخان [z] which, if the word be right written muſt needs ſound, right or ſtrait aſcendings of ſmoke. But *R. Tanchum* in more uſual words ſaith it is اعمدة الدخان المرتفعة *pillars of ſmoke aſcending high* الذي يشبه العمود لتكاثفه وامتداده *which reſembles a pillar of its thickneſs and extenſion.* The *Chaldee* renders it יטורין *yiturin, pillars.* Some take to be meant dark and [a] thick clouds: whatever be underſtood in this place, it muſt be ſuch in its kind as is not uſual or ordinary, but which hath of wonder in it as likewiſe in the following ſignes, *viz.*

v. 31. *The Sun ſhall be turned into darkneſs, and the Moon into bloud*] An expreſſion much like this had we v. 10. *The Sun and the Moon ſhall be dark*, which what it is thought to mean we there ſaw. As for what is here ſaid we have alſo very different expoſitions, [b] many underſtanding thereby Ecclipſes of thoſe Luminaries, by which they ſhall looſe their light, and change their colour; for Ecclipſes of them do uſually ſtrike fear into men, and have been accounted [c] to breede ill things even *ſecundum naturam ſuam* (as *Arias Montanus* ſpeaks) in their ordinary nature, and when from known and natural cauſes, *nedum ſi præter naturæ ordinem hujuſmodi accidant*, much more if ſuch things happen contrary to the order, or uſual courſe of nature, and if any thing happen extraordinary in them, as theſe here foretold, if underſtood of Eccliplſes, probably were, to have ſomething unuſual in them. By the Moons being turned into blood, *Kimchi* obſerves to be meant, the bloody aſpect of it in a partial Ecclipſe, whereas in a total it appears black, his words being, כשיהיה הקרוח שלם יהיה הירח שחור וכשלא יהיה הקרוח שלם יהיה אדום כדם i. e. *when the Ecclips is perfect* (or total) *then the Moon is black, but when it is not total, then the Moon is like blood.* Which *Aben Ezra* notes to happen, when it is far from *caput Draconis*, the Dragons head, and nearer than ſix degrees to the taile, which he thinks alwaies to portend wars. [d] Others by the Suns being turned into darkneſs, will have to be meant the obſcuration thereof, by reaſon of the much ſmoke before mentioned, and by the Moons into blood, its appearing red through, or by reaſon of the much blood of the ſlain drawn up into the air from the earth.

Theſe all underſtand the words in a literal ſenſe, and that ſuch prodigious things ſhall really appear; and ſo *Kimchi* obſerves of ſeveral Jewiſh Interpreters, and notes that *Aben Ezra*, doth expound theſe words במשמעו *according to the ſound of the letter*, and that in the time here deſigned ſuch wonderful ſignes ſhould really be; but that *Moſes Maimonides* was of another mind, and did interpret this and like expreſſions על דרך משל *by way of parable*, or in a figurative ſenſe, ſo as to denote ſuch great calamities as ſhould befall people, and by the ſtrange ſignes mentioned to be denoted great afflictions and wars, ſo that they are allegorically or figuratively, not literally to be interpreted, as likewiſe what is before ſaid concerning what ſhould be by the coming of the great ſwarms of Locuſts, v. 10. *The Sun and the Moon ſhall be dark*, &c. and alſo what is after ſaid *c.* 3. 15. of the time of the war of *Gog* and *Magog*, as he will have it meant. *The Sun and the Moon ſhall be darken*, &c. But this is not only, nor firſt, that Doctors opinion; We have it among Chriſtians more ancient. *Ruffinus* takes it, who would not have underſtood any ſuch diſturbance and ſtrange accidents to have really been either in the Heavens or the earth, but only in the minds of the affrighted people, who ſhould be in ſuch great perplexity, as if the whole frame of things were changed, and the Sun ſeem dark and the Moon bloody to them, and all things full of fire and ſmoke before their eyes.

Among more [e] modern Expoſitours alſo are there of the ſame opinion, that the words are not literally but metaphorically to be meant, and by the Suns being turned into darkneſs, and the Moon into blood, to be denoted ſuch calamities as ſhould deprive them of all ſight of comfort.

*R. Tanchum* obſerves here that المدة عارة *by way of Metaphor*, or figurative language, Kings and Kingdoms are likened to ſtars; and ſuch here do ſome modern Expoſitours think to be meant by the Sun and the Moon, and by thoſe ſtrange accidents which it is here ſaid ſhall happen to them, to be denoted what calamities ſhall befall them, *perſonæ quæ affligentur hic ſummæ authoritatis fore proculdubio ſignificantur*, ſaith *Druſius*, The perſons that

[z] عدولي *from the ſame roote ſignifies a tall old tree, but it may be it ſhould be* نخلات *from* نخلة *a palme tree, and ſo it would literally anſwer to the Hebrew* תמרות. a Columnas nubis. *Munſt. Tig. i. e. as Calvin explains it*, obſcuras nubes, *darke clouds.* b *Aben Ezra. Kimchi. Lively. Ar. Mont. Merc.* c Præ Eclypſi, quæ calamitatum venientium prænuntia eſſe ſolet, ejus lumen deficit, &c. *Lively.* d *Grot.* e *Calvin. Dan. Tarnov.*

ſhall

shall be afflicted are without doubt here signified to be such, as are of chief authority, *nam eos solis & lunæ nomine designat Propheta*, For the Prophet doth by the names of the Sun and Moon design those of such condition; and so *Tarnovius* notes, [f] *sunt qui allegorice in hoc versu per solem & lunam personas summæ authoritatis notari existimant*, There are who think by the Sun and Moon in this verse to be denoted, persons of chief authority, who for their rebellion against God, in serving whom they ought to have given example to others, shall be more signally punished than others, by such punishments befalling them, as shall quite ecclipse and obscure their glory and luster.

*Abarbinel* would have by the Sun and Moon [g] in this place to be meant אדום וישמעאל *Edom* and *Ismael*, (*i. e.* in his language the *Christians* and *Mahometans*) and to point at the wars which shall be between them about the Holy land; and that by the Sun (by which *Edom* is figured out) being turned into darkness, and the Moon (by which *Ismael*) being turned into blood, is meant נקמתם the *vengeance* that shall be taken on them. But I think there is no reason here to depart from the literal meaning of the words, but that both *Sunne* and *Moon* ought to be taken in their proper signification, and by those alterations in their aspect here described, to be really meant such signes as should in that kind be shewed in the time by God designed, which in the following words is pointed out by his saying, *before that great and terrible*, (or as *Act.* 2. 20. notable) *day of the Lord come*. But here is a main difficulty, and not seeming easy to be determined, what time is thereby described, and when these things should be.

It is a rule given by [h] *Maimonides*, that كل يوم تكون فيه نحرة عظيمة او فادحة عظيمة فانه يسمي יום ייל הגדול והנורא *any day* (or every day) *in which shall fall out any great benefit* (or prosperity) *or any great misfortune* (any thing greatly helpful) *or hurtful, is called the great and terrible or domesday of the Lord*, and that so above *v.* 11. he calleth the day in which the Locusts should come upon them *a day of the Lord great and very terrible, which none should abide*. It being therefore without doubt that one single day or time is here by these epithets described, yet seeing there be more to which they may well agree, it have caused very great difference betwixt Expositors, which of them should be that which is here particularly meant. The now mentioned *Maimonides*, would have to be understood by it the day of the [k] defeat of *Sennacherib* near *Jerusalem*. The very same is the opinion of the above cited *Ruffinus* among Christian Expositors; the objection which against this opinion may be made, because at or before that day appeared no such things as are here mentioned, they prevent by understanding them figuratively, of those calamities and great consternation, which should be to the Jews from his invading them, till [l] God should bring this great & terrible day of destruction on his head, if this Exposition like not any, saith *Maimonides*, then יכון תצף חלאך גוג עלי ירושלם בימי המלך המשיח. *will it be a destruction of the destruction of Gog near Jerusalem in the days of that King Messiah*, and this opinion do others of the Jews follow in the exposition of this Prophecy כאנה saith *R. Tanchum*, ישיר בהדה אלנבוה אלי מלחמת גוג ומגוג. *he seems in this Prophecy to point out the war of Gog and Magog*, in as much as there is great agreement between it and what is said concerning that *Ezek.* 38. 22. *&c.*) So *Kimchi* thinks it referred to that time of the destruction of *Gog* and *Magog*, and the people that shall accompany them: at which time shall be seen such Ecclipses of the heavenly lights as are here described, as tokens or presages thereof. To the same time *Abarbinel* also will have it to have respect, in his saying that this here said of these wonderful signes, אין ספק כי הוא מה שביאר יחזקיאל במלחמת גוג ומגוג שיהיה שם רם ההרג &c, העצום בארץ i. e. *there is no doubt but it is the same which Ezechiel describes in* (or concerning) *the war of* Gog *and* Magog, *for that there shall be the blood of great slaughter in the earth, and fire and pillars of smoke, God raining on them from Heaven fire and brimstone, and an horrible tempest*, &c. the day therefore here called, *the great and terrible day of the Lord*, he thinks to be יום גאולת עמו *the day of the redemption* (or restauration) *of his people*, before which and nigh unto it that war shall be, that great day of the Lord shall be, *great* for the Salvation of his people, and *terrible* for the vengeance taken on their enemies.

This explication of the words, that we may rightly judge of it, puts us on a necessary digression, briefly to enquire whom they mean

f *See Pelican. to much like purpose interpreting the first of the Romam Empire, and wisdome of the Lord. The second of the Jews pulling Christs blood on their own heads.* g *For in other places as above v.* 10, *and c.* 3. 15. *he thinks other things to be meant thereby, as in the first place the destruction of Israel, in the second vengeance on other nations.* h *Moreh. c.* 29. i *These words are wanting in the Hebrew Translations.* k 2 *King.* 19. 35. *&c.* l *Ruffin.*

by

by *Gog* and *Magog*, and on what time they fixe that bloody war and destruction of them, which they think to be that great and terrible day of the Lord. And for this I know not whether we shall find plainer directions from any than from *R. Tanchum*, in his notes on *Ezek.* 38. 2. where is more expreſs mention of *Gog* and *Magog* than any where elſe in the old Teſtament, he there ſaith, הרא בלא שך קבאיל אלתרך ואלתחר ובלארהם, i. e. [m] *Theſe without doubt are the tribes of the Turks and Tartars, and their country*, referring for ther orginal to *Gen.* 10. 2. where are reckoned among the ſons of *Japhet Gomer* and *Magog*, &c. Theſe, he ſaith, many other nations ſhould follow in the war by *Ezekiel* ſpoken of, though *Gog* be named as chief and King over them. This for the perſons; as for the time of that warre, and what ſhould then happen unto them he ſaith again הדרה אלקצה בלא שך מן אלמואעיד אלמנחטרה *This deſcription without doubt is among thoſe promiſes, the completion of which is to be yet expected*, in as much as for what is deſcribed in it, לם יכן אלי אלאן מתלדה ולא קריב לה *there hath never hitherto any ſuch thing been, nor any near unto it beſides that*, אנהא מכצצה בכונהא תכון קקיב אנתמאע ישראל אלי בלארהם וקבל תחצין אלבלאד ותעמירהא *that it is particularly aſſigned for its event, to be after the gathering of* Iſrael *to their own country, and before the fortifying and inhabiting their cities*, as he ſaith is ſhewed by what is ſaid v. 8. & 11. &c. and he thinks it probable that it is the ſame warre that is pointed at in *Zechariah* 14. though the circumſtances and expreſſions betwixt them be different, but notwithſtanding both propheſies he ſaith, point to the ſame time, which is to be ואנתא תכון ולך בעד אנתמאע ישראל אלי בלארהם, *after the gathering of Iſrael unto their own country, and that to be* בעד טהור ארנינו המלך המשיח *after the appearance of our Lord the King Meſſiah, who he prays* מחרה יגלה *may ſpeedily be revealed.* Theſe are his words which I put down at large, becauſe the book is not printed, by them we perceive what he thinks meant by *Gog* and *Magog*, he referring *the great and terrible day of the Lord* to that of their deſtruction, and when according to him and other Jews that day is to be expected, and this is the only choice which *Maimonides* allows for the expoſition of theſe words to them, that cannot embrace his other concerning the deſtruction of *Sennacherib*. But Chriſtians who aſſuredly believe and confeſs the Meſſiah to be already long ſince come, cannot agree to this, though they neither do approve the other, and therefore find out other expoſitions, which they think more probable than either of them, and in them do they yet differ among themſelves. Some underſtand as here meant the time of the deſtruction of the city *Jeruſalem* and the Temple by the Chaldeans under *Nebuchadnezzer*, others the deſtruction of the ſame rebuilt by the Romans before which what dreadful ſignes appeared of like nature to thoſe here mentioned is recorded by *Joſephus* in the ſeventh Book *de Bello Judaico*, as of the appearance of a fiery Sword, and ſtrange Comet, to which alſo [n] ſome referre thoſe ſignes by our Saviour mentioned [o] *Math.* 24. 29. &c. ſo [p] *Grotius* thinks the words as uttered by *Joel* to point at that deſtruction brout on the Jewiſh nation by the Chaldeans, and as cited by St. *Peter*, as that afterwards brought on them by the Romans, either of which times well deſerves to be called a *great and terrible day of the Lord.* Others referre the day here ſo deſcribed to the times of Chriſt, ſome to one, ſome to another; ſome to the day of his [q] paſſion, and his Reſurrection, at which times great ſignes anſwerable to theſe here named are ſaid to have appeared; amongſt which is named the [r] Suns being darked, which here is ſaid ſhould be turned into darkneſs, and as ſome think probably [ſ] of the Moon alſo, though not in the Evangeliſts as here named, the Evangeliſts, as St. *John* witneſſeth, not regarding particularly all things. Under it [t] they comprehend allſo the day of *Pentecoſt*, when the Holy Ghoſt was in ſuch miraculous manner ſent down, that St. *Peter* ſaith that by it was made good what is here ſpoken by the Prophet. But it being a difficult matter to adapt all theſe ſignes to any one time already paſt, he ſaying he will ſhew theſe wonders before that day deſcribed, not in, or after it, others think it a more certain way to take that day near to be the laſt day, the day of Judgment, at Chriſts ſecond coming, at the end of the world, which day is confeſſedly a day deſerving to be ſignally called, *the great and terrible day of the Lord*, before which both all the ſignes here named, as thoſe alſo reported in the Evangeliſts ſhall have a ſure and certain completion. That day therefore is it by many thouht here beſt to underſtand, yet by ſome ſo as to take in other times alſo, yea [u] all the time betwixt Chriſts firſt coming and his laſt, that whatſoever of theſe prodigies

m *Here may be compared what the Arabians ſay of* ياجوج *and* وماجوج Jagog *and* Magog, *of whom ſee Geogr. Arab. Clim.* 5. *part* 9. 10. *and Maginus.* n *Hammon.* o *And Marc.* 13. 24. *and Luke* 21. 11. p *On Act.* 2. q *See Chriſt. à Caſtro. and Mercer from Ferom.* r *Luk.* 23. 45. ſ *Mercer.* t *See Chriſt à Caſtro.* u *Gwalter. and Jun. Trem.*

have

have appeared, or ſhall appear in any ſuch ſignal time in that interval, may be looked on as pertaining to the fulfilling of this Prophecy, ſo as that it is not neceſſary that they ſhould all at one time be compleated, nor all till the coming of that laſt of them. *Cœperunt hæc in paſſione Chriſti, creverunt in excidio Hieroſolymitano per Titum, ſed perfectè complebuntur ſub finem mundi, ante extremum Judicium, & excidium univerſi*, ſaith a [x] learned Expoſitor. Theſe wonderful things began to be ſhewn at the paſſion of Chriſt (and after it at the day of *Pentecoſt*, as St. *Peter* in the forementioned place *Act.* 2. witneſſeth) and to that day ſome referre it; they were farther ſhewen at the deſtruction of *Jeruſalem* by *Titus*, to which it is by others referred; but they ſhall be fully perfected and completed near towards the end of the world, before the laſt judgment, and the deſtruction of this whole world, which time is by others thought properly to be meant. And indeed what ever may be objected againſt any other times, to that do the epithets here given to it, evidently agree. That certainly deſerves ſignally to be called *the day of the Lord*, and *the great day*, for the great things that ſhall be done in it: and *a terrible day*, for the judgments in it to be executed on all that have ever lived in the world, *when the Heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up*, 2 *Pet.* 3. 10. ἐπιφανὴς, *ſignal* certainly, and notable, for the greatneſs and the awfullneſs and terrour of it, muſt that day needs be; which conſideration I ſuppoſe will be ſufficient to take away the neceſſity of ſuppoſing, as ſome do here, a various reading, as if the ancient copies of the Hebrew had read otherwiſe, than thoſe, which we now have, do. The ground of their ſuppoſition is, the laſt of the epithets given here to the day of the Lord, deſcribed and in our copies readd הנורא *Hannora*, which ſignifies *terrible*, or *awfull*, and is to that ſenſe rendred by all Interpreters, as from יראה *to fear*. They think therefore that the LXX. and St. *Peter*, who agrees with them, did of old in the copies that they uſed read otherwiſe, *viz.* [y] הנראה *Hannireeh*, ſignifying *apparent*, as if from the root ראה *raah* to ſee and *perceive*, they rendring it ἐπιφανὴς, which ours *Act.* 2. 20. (where we ſaid theſe words are cited by St. *Peter*) render *notable*. The Latin Tranſlation of the LXX. *Illuſtris*, Illuſtrious: but I think this ſuppoſition of theirs to be neither neceſſary nor probable. 1. Becauſe the LXX. in ſeveral other places, where the ſame words occurre, and is in the Hebrew ſo readd as it is here נורא *Nora*, is by them in their Greek rendred ſo as it is here ἐπιφανὴς; ſo that if the Hebrew rendring here be to be altered, becauſe of their tranſlation, it muſt alſo in all thoſe other places be changed; and it is not probable that there ſhould be ſo often miſtakes in any approved Hebrew copies, or differences in one took from another. 2. Becauſe the word נראה *Nireah*, ſeems not to have that height or weight of expreſſion, which both the matter ſpoken of, or the Greek word ἐπιφανὴς ſeems to require, *viz.* ſomething extraordinary remarkable and notable for what is eminent in it, it ſignifying ſimply that which is ſeen and apparent, nor I ſuppoſe any where elſe uſed in Scripture as having any greater emphaſis in it; and therefore I ſuppoſe cannot be here thought ſo proper for the deſcription of that day, eſpecially having the word הגדול *that great*, put before it, to which it is joyned, as ſuperadding ſomething whereby that preceding epithet is illuſtrated, as where two epithets are put together for the ſetting forth the nature of a thing, is uſually obſerved, and for that end the word *Nireeh*, ſignifying only *a thing that is ſeen*, ſeemes not much to make, though the Greek word ἐπιφανὴς will, as denoting it not only great, but notable, for ſomething wherein its greatneſs ſhall appear, above what is found in other great days; ſo that we may ſuppoſe that the forecited interpreters did not read otherwiſe then נורא *Nora*, thereby denoting what is extraordinarily great for the impreſſion that it ſhall make on the beholders, and meant even the ſame that they do, when elſewhere they render the ſame word, by μέγας, great, χαλεπὸς, difficult, θαυμαστὸς, or θαυμαστὸς, wonderful, or κραταιὸς, ſtrong, or φοβερὸς, terrible, in which places the word is by ours and others rendred in the ſame ſenſe, as here rendred, *terrible*, or *fearful*, which ſenſe I do not find obſerved to be given by the Greek to any form from the root ראה *raah*, to ſee, except to the word מוראה Moreah, *Zephan.* 3. 1. which is by ours there rendred *filthy*, or (as in the Margin) *gluttonous* or *crave*, as by others to ſome ſuch ſenſe denoting ſome ill condition; but by the Greek ἐπιφανὴς, *illuſtris*, conſpicuous, I ſuppoſe for the ill condition taxed in her. The word therefore ſo often occurring, where נורא *Nora* is ſtill in the Hebrew that we have, and נראה *nireah* being no where ſo tranſlated by them, how ſhall we go to alter the Hebrew, becauſe of their Tranſlation, and not rather read as we do *nora*, and think it to ſignify what might well be expreſſed by ἐπιφανὴς? This certainly is a ſafer way than to offer

x *Tirin.* y *Cappel. and ſo Schindler thinks them elſewhere to have readd this for the other, but his quotation of Deut.* 1. 19. *is not warranted by our ordinary copies, which have not* ἐπιφανῆ *but* φοβερὰν.

offer violence to the text, by a never before obſerved different reading; for that which we now follow is confirmed by the joynt conſent, not only of modern, but alſo of more ancient tranſlators, ſuch as lived before the invention of Printing, at ſeveral places and ſeveral ages, ſo that they cannot be ſaid to have all followed one coppy, who rendred all in the ſame ſenſe that we now take from the preſent ordinary rendring of the Hebrew. So the Chaldee rendring it דחילא *Dechila*, as likewiſe the Syriack; the ancient Latin, *terribilis*. The MS. Arabick المخوف *almochawaph*, all ſounding *terrible*, or *dreadful*: nor do we think therefore the LXX to have meant otherwiſe by their rendring it as they do, than ſuch as ſhould be ſignal and notable for the dreadfullneſs of it, it properly ſignifying *ſupra apparens*, *Qui apparet ſupra alios, & conſpicuus eſt*, appearing above all others, and conſpicuous for what ſhould appear in it, which from what is deſcribed in the preceding words, neceſſarily appears to be matter of great terror, though they leave that here to be underſtood.

But the word being granted ſo to be readd, and ſo to mean, then may it be queſtioned how theſe words, in this and the preceding verſe, ſounding threats and terrour, ſhould agree with thoſe before them, which are promiſes of good and comfort. This queſtion will be ſolved by conſidering the different ſort of perſons, to which reſpect is had, or which are ſpoken of. There are among them who are truely Gods people, and whom he ſo owneth, *v.* 26. 27. *My people*, and of whom he ſaith he never ſhall be aſhamed, ſuch who turn to him, and cleave unto him with all their hearts? and to theſe belong the good things promiſed, and they have ſtill aſſurance of ſafety and ſecurity what ever ſhall happen though never ſo dangerous or terrible, and there are thoſe who are not ſo, but run on and perſiſt in rebellion againſt him; and on them ſhall all the dreadful things mentioned or threatened ſeize, with greateſt terrour, without hope of eſcaping, ſo that the promiſes of good, and threats of evil that we here have, are without any contradiction, or incongruity joyned together: ſo our Saviour telling of great diſtreſs and perplexity to all nations, ſo that mens hearts ſhould fail them for fear, &c. yet even then bids His to look up, and lift up their heads, for that their Redemption drew nigh *Luc.* 21. 26. This reaſon of the Context, as the foregoing words direct to, ſo do thoſe that follow evidently confirm, in which he ſaith.

v. 32. *And it ſhall come to paſs that whoſoever ſhall call on the name of the Lord ſhall be delivered: for in Mount Zion and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant, whom the Lord ſhall call.*

והיה *Vehaiah*, yet notwithſtanding that day ſhall be ſo great and terrible, threatening a general deſtruction, that none can ſee in themſelves any way how to eſcape the evil thereof, yet is there a way here ſhewed by the Lord how men may be delivered from it, and aſſurance given that as many of them as ſhall take it, and make uſe of it, ſhall be delivered, *viz.* as many as ſhall call upon the name of the Lord, *whoſoever* (ſaith he) of whatſoever nation, ſexe, or condition; for ſo this term ſeemes to be of as great latitude, as that of all thoſe above *v.* 28. ſo that neither of theſe promiſes is to be reſtrained to the Jews only, to whom (but not of whom) the Prophet then, more particularly ſpoke, but whoſoever, whether Jew or Gentile, of what condition ſoever, ſhall rightly believe in God, and in faith call upon his name for help, ſhall even then, when there ſhould to others ſeeme no hope of, or place for it, ſurely find it. So St. *Paul* applying thoſe words to the condition as well of the Greeks, or Gentiles, as of the Jews, cites them *Rom.* 10. 13. This *calling on the name of the Lord*, though it more particularly denotes the act of earneſt praying for help, yet neceſſarily includes ſincere obedience to him, and a right acknowledgment of, and firmer belief in him, with the like properties of a true ſervant of God, otherwiſe how vain it ſhall be to cry, Lord, Lord, as if that were enough, we are ſhewed *Mat.* 7. 21. This ſame way of prayer, accompanied with ſuch things as may make it acceptable, is by our Saviour preſcribed, where he ſpeaking, as is moſt probable, of the ſame great day that the Prophet here points out, as the only way to eſcape the terrible effects of it, Luk. 21. 36. *Watch ye therefore and pray allways that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the ſon of man.* The Chaldee Paraphraſt renders it כל דצלי בשמא דיי *every one that prayeth*, [z] *in nomine Domini*, as the Latin tranſlator renders, or [a] *per nomen Domini*, in the name, or through the name of the Lord; by which, though perhaps no more was by him meant, than what other tranſlations expreſs, [b] *nomen Dei orabit*, ſhall pray the name of the Lord, yet according to the plain

z *Byb. Polygl.* a *So by Mercers Latin tranſlation.* b *Merc. Pet. à Fig.*

letter

letter of the words, it gives us a neceſſary direction in calling on the name of the Lord, for the acceptable and effectual performance of that duty, *viz.* that theſe prayers be put up in the name of the Lord Chriſt, in whom, and with true faith in whom alwaies they ſhall prevaile, that they that ſo pray may be delivered. This, I ſay, the *Chaldee* reading ſuggeſts; and indeed the Original it ſelf as literally [c] by ſome Tranſlated, *omnis qui invocaverit in nomine Domini*, whoſoever ſhall invocate on the name of the Lord, may ſuggeſt the ſame. *Mercer* ſo looks on the prepoſition ב *in*, with שם *ſhem*, the name joyned to it, as having that emphaſis in it as to import more than if he had ſimply ſaid *invocaverit Dominum*, ſhall call on the Lord, *viz.* to call upon him *in* that or *by* that, *viz.* the word by which he hath made himſelf known to us, which is called his name, and to illuſtrate what he ſaith, he cites thoſe words of St. *John. No man hath ſeen God at any time; the only begotten Son, which is in the boſome of the Father, he hath declared him.* John 1. 18. So as that *invocare in nomine, ſeu nomen Domini*, to invocate in the name (or the name) of the Lord, is *Deum invocare fiducia promiſſionis quam Chriſtus de cœlo ad nos attulit*: to call on God with confidence of (or in) that promiſe, which Chriſt hath brought from Heaven to us, *unde & λόγος dicitur & imago Dei*, whence he is called *the word and the image of God*, *quod in Chriſto Deus patefacit, quo in nos ſit animo, becauſe in Chriſt God hath revealed himſelf, how minded he is to us ward.* What do the words according to this explication give us to underſtand, but the ſame that the *Chaldee* Paraphraſt (as we ſaid) ſuggeſts to us, as required in ſuch prayers, as are here ſaid ſhall be effectual for obtaining deliverance in that great and terrible day of the Lord, *viz.* that they be put up in the *name of the Lord*, i. e. of Chriſt, and with faith in him. I do not find fault with our or other Tranſlations, which render only, *ſhall call on the name of the Lord*, but only ſhew what (as we ſaid) may be looked on as ſuggeſted by the expreſſion in the Original Hebrew and *Chaldee*, for the right framing and directing thoſe prayers, to which the promiſe is here made, that they may be effectual for that end, which is here ſaid they ſhall be; what that is the next word declares. The general efficacy of prayer rightly ordered, and duly put up to God, for obtaining all good, and averting all evils is often in the Scripture ſet forth. *Whatſoever ye ſhall ask the father in my name he will give it you*, ſaith our Saviour. Joh. 16.23. That which is here ſaid ſhall be obtained is deliverance from the terrour of the great day of the Lord. *Whoſoever ſhall call on the name of the Lord ſhall be delivered* ימלט *Immalet.* This word [d] ſome look on as having in it great Emphaſis, more than if he had uſed a word that had ſimply the notion of *ſervandi*, ſaving, as importing that though the face of things were now ſuch, as that there ſeemed no hope left to any of eſcaping the great evils, threatening to all inevitable deſtruction, ſo that all might ſeeme to be in a deſperate condition, yet Gods faithful ſervants, who caſting themſelves on him with aſſured confidence in his power and mercy ſhall call on him, ſurely be delivered from the terrours of that great and evil day, and find it to themſelves a day [e] of entring into the joy of their Lord, and of ſetting them in an eſtate, free from all farther fear of evil. As an aſſurance or reaſon, convincing that it ſhall be ſo to them, follows in the next words. *For in Mount Zion and in Jeruſalem ſhall be deliverance as the Lord hath ſaid.* The day here ſpoken of, is ſaid to be great and terrible, ſuch as may threaten a general deſtruction to all, yet it is the Lords day, the affairs and tranſactions thereof are by him ordered, ſo as that the evils thereof ſhall not without diſtinction ſeize on all, but there ſhall be even in that day an *aſylum* or place of refuge for Gods faithful ſervants, and ſuch as cleave faithfully to him, and [f] call upon him in truth in *Mount Zion* and *Jeruſalem* (the true Church of God) ſhall be to them, to all the true members of it deliverance. That ſhall be to them like the Ark of *Noah*, to thoſe who betook themſelves into it, when God [g] *brought in the flood upon the whole world of the ungodly*, therein ſhall be to them, while others that are out of it periſh, deliverance.

In Mount *Zion* and *Jeruſalem* ſhould be here literally taken, for the places by thoſe names properly meant, where, in thoſe days, was the Temple of God, or houſe of Prayer, and whither [h] *the tribes went up, the tribes of the Lord unto the teſtimony of the Lord, to give thanks unto the name of the Lord and call upon it*; it would then favour the expoſition of ſuch as would have the great day of the Lord to be ſome ſuch day of calamity, as ſhould be to them, while *Zion* and *Jeruſalem* and the Temple ſhould be the chief or only places of the true worſhip of God, as either before it was deſtroyed at all, as in *Sennacheribs* time, or after its being again rebuilt, as we have ſeen according to the ſeveral opinions that we have mentioned, and ſo ſhould theſe words be referred to ſuch as were then delivered and preſerved. But it ſeems better to others that thoſe names ſhould not be pro-

c *Jun. Trem.* d *Calvin.* e *Mark.* 25. 13. f *Pſ.* 145. 12. g 2 *Pet.* 2. 5. h *Pſalm.* 122. 4.

perly underſtood, but taken in a figurative ſenſe for the Church of God. It having been [i] there firſt ſeated, and thence extended all the world over, carried the name thereof along with it. So that whereſoever it was ſpread, and the Doctrine of the Kingdome preached, was ſaid to be *Mount Zion and Jeruſalem*, even to the fartheſt parts of the earth: and in this notion taken will it agree with that expoſition, which we look on as the plaineſt and ſureſt, of underſtanding by the great and terrible day of the Lord, the day of the laſt judgment, and be an aſſurance of deliverance, even in that day, to the true members of the Church, ſuch whom the Lord ſhall call into it, and which ſhall in it call on the name of the Lord, i. e. (ſaith *Mercer*) *of Chriſt*, and that in truth, and with an humble heart, for otherwiſe *not every one that ſaith, Lord, Lord, ſhall enter into the Kingdome of Heaven.* Mat. 7. 21. For aſſurance of it to themſelves they have the word and promiſe of the Lord, ſo ſaith he, *as the Lord hath ſaid*; which I ſuppoſe may be well underſtood to denote, both [k] what is now by him, and elſewhere by the other Prophets ſpoken, rather than to aſſign any one place particularly pointed to, as ſome would have to be, as *R. Sal. Deut.* 28. 10. as [l] others *Deut.* 32. 43. as *Kimchi Iſ.* 4. 3. which refer to the time of *Sennacherib*, of which (as we have ſeen) ſome will have the day of the Lord here ſpoken of to be meant. The mentioning of ſuch ſeveral places, as many others may be mentioned, in which God may be ſaid to have ſaid what the Prophet here ſaith he did, may ſhew it to be ſufficient to underſtand that God had ſpoken it by the Prophets, without particularly referring to any one place, where he ſaid it: and if we look on what this Prophet himſelf [m] hath ſaid from what is from *verſ.* 22. to this place, we may ſee enough to make good that God had even by him promiſed ſuch deliverance to them. We may elſe with others look upon, by, *as the Lord hath ſaid*, to be meant as the [n] *Lord hath decreed and purpoſed.* The import of all will be to ſhew the certainty of the deliverance ſpoken of, and promiſed to ſuch as ſhall be thought worthy to find it. They were before mentioned in the words, *whoſoever ſhall call on the name of the Lord*, and are in the following words farther expreſſed, in his ſaying, *and in the remnant whom the Lord ſhall call.* The words in the Hebrew are ובשרידים אשר יהוה קרא *Ubaſſeridim aſher Jehovah kore*, of which our English is a very literal Tranſlation, and agrees with moſt others. *Abarbinel* obſerves that they are capable of being rendred otherwiſe, viz. *and in the remnant who ſhall call on the name of the Lord*, but beſides that this would be but a repetition of what is before ſaid, if it were ſo to be taken, the Verb would then rather have been in the plural number, as the word *ſheridim* which would be then the nominative caſe of it is, whereas it is now ſingular, and ſo ſeems more properly referred to *Jehovah.* But however this might be ſolved, I find not any to take that other way, but all generally to take *Jehovah*, as ours do, for the nominative caſe, and *sheridim* to be governed of the Verb, expreſſing whom the Lord ſhould call, and ſo will be, as we ſaid, farther here declared who ſhould be delivered, as in the firſt clauſe, for whom in *Mount Zion* and *Jeruſalem* ſhould be deliverance, as is in the ſecond, where is but a deſcription of the ſame perſons, though in different terms, in reſpect to different qualifications concurring in them, one that they ſhould *call on the name of the Lord*, and an other that they ſhould be *called of the Lord*, or the *Lord ſhould call them.* It is therefore by [o] ſome obſerved that the conjunction ו, *and*, is here, as in ſeveral other places, not ſo much a copulative to joyn other things to ſomewhat that had been before mentioned, as exegetical or declaratory of the fore mentioned, and to ſignify as much as *nempe*, to wit, *Nempe in reſiduum quos vocaverit Dominus. In Mount Zion and in Jeruſalem ſhall be deliverance, and in the remnant, &c.* not as if the remnant were others, beſides thoſe that ſhould in *Zion* and *Jeruſalem* call on the name of the Lord, and find deliverance, but that thoſe for whom there ſhould be deliverance, ſhould be that remnant whom the Lord ſhall call; and that both of Jews and Gentiles, though [p] ſome by them peculiarly underſtand the Gentiles, who ſhall embrace that Goſpel which was preached firſt to the Jews; [q] others of ſuch of the Jews that ſhould be united in Chriſt with the Gentiles, and gathered together into his flock and fold. Theſe may be well reconciled by underſtanding the true believers of both ſorts; they both take all in though they differently think the word to refer more properly to the one than to the other; and though by joyning them the number will be ſtill increaſed, yet may they all be properly called but [r] a remnant, in reſpect to the greater number of thoſe who are not concerned in any of the words here ſpoken, nor called by the Lord.

The word rendred *remnant* is in the He-

i *Repentance and remiſſion of ſins was to be preached to all nations, beginning firſt at Jeruſalem. Luk.* 24. 47. k *Merc.* l *Piſc. Tarn.* m *Ribera.* n *Merc. Pet. a Fig.* o *Piſc. Grot.* p *Mercer. Tarnov.* q *Jerom. Jun. Trem. Halls Paraph.* r *The word* remnant *is uſed alſo in the new Teſtament, to expreſs the number of thoſe that ſhall obtain Salvation. Rom.* 9. 27. *and* 11. 5.

brew

brew שרידים *Sheridim*, which ſignifies ſuch as remain, when others are taken away, or eſcape ſuch dangers or deſtruction which ſeize on others. Which noun together with the root or Verb from whence it comes, occurs *Joſh.*10.20. where is read והשרידים שרדו מהם *Vehaſſeridim Saradu Mehem*, which ours render, *the reſt which remained of them.* The Interlineary, *& ſuperſtites ſuperfuerunt ex eis*: the LXX. καὶ διασωζόμενοι διεσώθησαν *& ſuperſtites evaſerunt*, it is elſewhere joyned with a word of near ſignification to it שריד ופלט *Sarid upalit.* Jer. 42. 17, where ours render (who) *ſhall remain or eſcape*; but the Greek looking on them as both ſignifying the ſame thing, puts but one word for them both, viz. σωζόμενοι *that ſhall be ſaved.* So that we ſee the LXX. as well as others acknowledge this as a known notion of the word *Seridim*, ſignifying *ſuch as remain*, or *are ſaved* from ſuch evils as fall on others, which makes it juſtly queſtionable why in this place, to which this notion ſeems moſt aptly agreeble, they ſhould render it by a word of a far different ſound, viz. εὐαγγελιζόμενοι, *evangelizati*; which ſeems ſo little to agree with that other acknowledged ſignification of the word, that it makes diverſe to think that they did read otherwiſe in the Hebrew than is now read, *viz.* המבשרים, which taken paſſively, and read *Mebuſſarim*, will ſignify indeed εὐαγγελιζόμενοι, i. e. as it is in the Latin verſion in the Polyglot Bibles, *evangelizati*, ſuch as have received good tidings (news or promiſes of good, or Goſpel) from בשר *Biſer*, *to report*, (and more eſpecially [r] *rem bonam & lætam*, ſome good or glad thing, and in the paſſive voice if it were uſed (as we do not find it in the Bible uſed) would ſignify *to have ſuch tidings brought to him*, as εὐαγγελιζομαι in the Greek, though that alſo be oftener uſed in the active ſignification) and ſo here alſo in *Hierome* out of the Greek tranſlated, *annuncians*, as in ſeveral Greek copies it is read, alſo in the ſingular number εὐαγγελιζόμενος. So *L. Capell.* after ſeveral others ſaith, *legerunt* מבשר ים. but ſure the words *Mebuſſarim* and *Seridim* are ſo different both in ſound and writing, that it can ſcarce be imagined that any ſcribe would miſtake or change one for the other. And that very anciently it was readd in the Hebrew as now it is, *Seridim*, may appear from what is found in the fragments of [t] *Theodotion's* Tranſlation, who retaining the Hebrew word untranſlated did read, ἐν σαριδείν, *In Saridin*, as likewiſe from what *Jerome* ſaith, that in the Hebrew is read שרירים *Seridim*, *quod Judæi loci nomen exiſtimant*, which the Jews think to be the name of a place, as if it were ſaid, *in Mount Zion, and in Jeruſalem, and in Seridim*, (what Jews he means I know not. I think it found in none of their Expoſitors, nor any mention of it but in that fragment of *Theodotion.*) But then if the LXX. had not read it ſo, as they ſuppoſe they did, how came it to paſs that they tranſlated it in that notion, proper to the word which they ſubſtitute, and not to this that is now in the Hebrew found? For this I ſhall not preſume poſitively to give a reaſon, nor be bold in conjecturing; yet I think that without tranſgreſſing the bounds of modeſty, I may propoſe this as not improbable, *viz.* that taking the word שרירים *Seridim*, to be of the ſame notion of deliverance, or eſcaping (as we have ſeen them to do *Jer.* 42. 17. where therefore we ſee them to make one word ſerve for both) ſo neither here willing to repeat the ſame word, or ſome from the ſame theme (as the Syriack verſion doth, putting for the firſt ܡܫܘܙܒܘܬܐ Meſhauzbutho *deliverance*; for the ſecond ܡܫܘܙܒ Meſhauzbe, *the delivered*) thought more convenient to put another word, though not literally anſwering to that in the Hebrew, which with reſpect to what was before, and what follows, would give a convenient meaning agreeable to the place, thus; and in *Mount Zion and in Jeruſalem* ἐσαι ἀνασωζόμενος, *there ſhall be who ſhall be ſaved, as the Lord hath ſaid*, καὶ εὐαγγελιζόμενοι ὃς κύριος προσκέκληται, *and ſuch as ſhall receive the Goſpel* (or good tidings, viz. deliverance) *whom the Lord hath called.* Inſtead of the Hebrew word, which ſeems to reſpect the number of thoſe, to whom deliverance is promiſed, they put a word that more ſeemes to ſet forth their qualification; not, I ſuppoſe, that they thought the word which they tranſlated properly ſo to ſignify, but becauſe to all them and only to them whom the Lord ſhould call, ſhould pertain thoſe joyful tidings, that good promiſe of deliverance.

This, or ſome like, I ſuppoſe will be a plainer and ſafer way of reconciling the Original and the Greek Tranſlation of this word, than to change the Hebrew now readd, that it may agree with the Greek. This I ſay, ſuppoſing that the Authors of that Verſion did ſo at firſt write, as it is now readd in them. For of that *Druſius* ſeems to doubt, when citing the Greek διαγγελιζόμενοι, he ſaith, *ſi vera hæc lectio.* If this reading be true; but of that I ſhall not now raiſe any queſtion.

The following words declare how that remnant, to whom alone deliverance is here promiſed, obtain to be of that ſelect number, *viz.* only by the free grace of God, by his bringing them home unto himſelf, ſo ſaith he,

[r] *Schindl.* [t] *Bib. gr. Francofurti* 1597.

*whom the Lord ſhall call* אשר יהוה קרא *aſher Jehovah Kore.* The word *Kore*, being a participle, ſignifies by it ſelf barely, *calling*, and is ſo rendred in the interlineary, *vocans.* It is therefore neceſſarily in ſuch conſtruction to have a verb ſubſtantive underſtood and joyned with it to reſtrain it to ſome time, whether preſent, paſt, or future, and for either of theſe is a participle accordingly made to ſerve as the verb underſtood with it, ſhall be regulated, which may be ſo done as to give it the notion either of the preſent, præter, or future tenſe, and ſometimes therefore ſo uſed as to denote one of theſe, [u] ſometimes one, ſometimes another, as the ſenſe of the place ſhall require. This here is by Interpreters uſed for either of them or the præter, being by [w] ſome rendred *vocat*, doth call, in the preſent tenſe: [x] by others *vocavit* in the præter, *hath called*, as the LXX. προσκεκληται, the Syriack ܩܪܐ *kero*, the printed Arabick كعب, the *Chaldee* in his Paraphraſe alſo, though in a different ſignification in the ſame ſenſe; by others in the future, as the Vulgar with ſeveral others, *vocaverit*, Caſtalio *vocabit*, and [y] ours ſhall call. The ſenſe in the matter ſpoken of, *viz.* Gods calling of his, as here meant, will be all one, which ſoever of theſe be taken, it being at all times certain. It will be to be conſidered therefore what is here meant by his *calling* of them. The word *Kore* in its general acception ſignifies to *call to*, or *on any*, for any thing or purpoſe, but ſometimes more peculiarly in ſome particular caſe. So *R. Salomon* ſayes, that it notes calling or inviting לסעודה אולעבודת המלך *to a banquet or ſome ſervice under a King*, and to be all one with הזמנה hazmanah, *a preparing, deſtinating*, or *appointing* for a thing, and ſo inviting to it, by which the *Chaldee* here renders it זמין, which [z] ſome render, *quos Dominus deſtinat, whom the Lord deſtinates*; [a] others *prædeſtinavit*, hath predeſtinated; [b] others, *invitat*, doth invite. *R. David Kimchi* ſaith to be underſtood by it, either ſuch as God עברי ואוהבי אותם *ſhall call my ſervants and friends*, or elſe קריאת הגדולה והכבוד *with a call of* (or to) *greatneſs and glory*, ſuch as he ſhall chooſe to make great and glorious, as ſuch are elſewhere named קרואים *keruim*, and then rendred by ours *renowned*, as both *Numb.* 1. 16. and *Ezek.* 23. 23. in the Interlineary in the one place *convocati called together*, in the other *invitati* invited. *Aben Ezra* expounds it by גוזר, *doth decree*, (or hath decreed or ſhall decree.) Theſe expoſitions of theirs may be applyed to the notion of Gods being ſaid here to *call* them, that ſhall be that *remnant*, who ſhall be delivered, all of them, looking on it as a peculiar and more than ordinary calling.

To give the meaning in plain terms, I think we may thus do it. Gods calling may be taken either, 1. more largely for a general calling on all by the preaching or publiſhing of his word to them, therein making them to know the only way to ſalvation, and for finding deliverance, and inviting them to take it, which is not by many accepted, for in this kind *many be called, but few choſen.* Matth. 20. 16. or 2ly. for a more peculiar call, ſuch as hath with it efficacy to work on them who are by it called, to hearken to it and obey him, and to take ſuch ways as he directs them to, that they may obtain the promiſed deliverance. The firſt of theſe is not the notion in which it appears here taken, for it is here limited to ſuch [c] ſelect remnant only who ſhall find deliverance; which remnant conſiſting of thoſe whom God ſhould call, it manifeſtly imports that all thoſe, whom God did or ſhould call, ſhould be of that remnant. Such are by St. *Paul* deſcribed to [c] be thoſe who are the called κατὰ πρόθεσιν, *according to purpoſe* (or as ours render [d] *his purpoſe*) Rom. 8. 28. of whom he ſaith alſo that he did *foreknow* them, *predeſtinate* them, *call* them, *juſtify* them, and would *glorify* them, *v.* 29. 30. So that the word *call* here appears to include and import more than a promiſcuous calling, *viz.* [e] election from before, and ſuch a calling in due time, which ſhall by his grace beſtowed on them be made effectual for bringing them home to him, and make them obedient to him, which all the הזמנה Hazmanah, *preparation*, may include, and I think he well gives the meaning who expounds the words, [f] *traxerit ad ſe*, ſhall draw to himſelf, according as our Saviour ſaith, *No man can come to me, except the Father which hath ſent me, draw him.* John. 6. 44.

By this deſcription of thoſe who are that *remnant*, to whom ſhall be deliverance, *viz.* that they are only ſuch as God ſhall call, he appears to exclude from that ſelect number, ſuch [g] hypocritical pretenders, who pretend to be of it, but do not approve themſelves ſo to be, and ordained to life, by rightly calling on his name, and walking worthy of him. It ſhews likewiſe their ſalvation not to be from their own power, and works, or merit in themſelves, but of the free grace of God, as

u *Glaſſ. Gram. p.* 415. *or as in the margine* 653. w *Pet. a Fig. Munſt.* x *LXX. Syr.* y *And ſo the MS. Arab.* الذي سيكون الله داعي بهم z *In Bibl. Polyg.* a *Pet. à Fig.* b *Mercer.* c *Druſ.* d *Though Dr. Hammond gives another meaning alſo with leaving out,* his. e *Calv.* f *Vatab.* g *Calv. Gualt.*

S. *Paul*

St. *Paul* calleth them *a remnant according to the election of grace, and if by grace, then not of works*, Rom. 11. 5. 6. as he ſaith alſo, *By grace ye are ſaved, through faith, and that not of your ſelves, it is the gift of God; not of works, leaſt any man ſhould boaſt*, Eph. 2. 8. 9. Beſides this notion of calling, the word קרא hath alſo another, *viz.* of *reading*, and this doth *Ar. Montanus*, look on as very proper to this place, as that the words may ſound, *whom the Lord ſhall read, viz.* in his book of Life, ſtanding there written and not blotted out; as if it ſhould import that more, even all, had been there written, yet, *à multis commiſſum eſt ut eorum nomina de libro illo delerentur*, many have occaſioned by their own fault, that their names ſhould be blotted out of that book, and that remnant only, whom the Lord ſhould read, and find remaining there, ſhould find deliverance. That to be a notion well befitting the matter here ſpoken of, he thinks may be made apparent by ſuch expreſſions as are elſewhere uſed, as *Exod.* 32. 33. where the Lord ſaith, *whoſoever hath ſinned againſt me, him will I blot out of my book*, where by ſaying ſome ſhall be blotted out, appears that others may be ſaid to be ſtill readd there, beſides other places out of the New Teſtament cited by him, as *Rev.* 3. 5. and 22. 19. which ſeeme to juſtify the taking the word here in that notion of *reading*, to which he might have added *Phil.* 4. 3. There are two more out of the old, which *Abarbinel* alſo cites as much agreeable to the expreſſion here uſed, *viz.* Iſai. 4. 3. *It ſhall come to paſs that he that is left in Zion, and he that remaineth in Jeruſalem ſhall be called holy, even every one that is written among the living in Jeruſalem*, and Dan. 12. 1. *there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time, and at that time thy people ſhall be delivered, every one that ſhall be found written in the Book.*

How this expreſſion here, if the word be taken in the notion of reading, is illuſtrated by thoſe that we have laſt cited, and the like is manifeſt. For by the ſame reaſon that they are ſaid to be *written* in the book of God, or life, may they be ſaid to be *readd* therein; ſpeaking of the things of God in the language of men, or according as they uſe to do it, or ſpeak of things among them; as when they, who are deſigned to any places or priviledges, are written in ſome Book or Roll, there to be publickly readd, and, while they ſo remain, have right to thoſe offices or priviledges; but if they be thence blotted out, it is a ſign that they are deprived thereof, and are not longer to enjoy them. So that if the word ſhould be here rendred in that notion of *reading*, the ſenſe will be plain, but then it will be but ſtill the ſame meaning, as if it be rendred by *calling* (as generally it is, and we have no reaſon to depart from it) both importing that thoſe ſpoken of are elected and deſtined by God to ſalvation, and ſhall find deliverance, whereas others ſhall periſh, and both are applicable to the deliverance ſpoken of, whether underſtood of that from the evils of the laſt day, which may ſeem the moſt genuine meaning of it in this place, or from thoſe national calamities, or deſtruction, which ſhould befall that people ſpoken to, as others (as we have ſeen) underſtand it.

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# CHAP. III.

TO prevent ſuch confuſion as might otherwiſe happen in the Expoſition of this chapter, it may be convenient to premiſe, that there is a very great difference betwixt Expoſitors concerning both the time and the perſons ſpoken of in the words, like that which we have already taken notice of on the 31. verſe of the foregoing chapter; between the latter part of which chapter and theſe words ſeems to be ſuch connexion, that what in our ordinary diviſion is the 28 verſe of that, is by others made the firſt of this. To begin with the opinions of the Jews concerning theſe things; *Aben Ezra* ſaith that many of them think that this Prophecy is לעתיד, for the future, or concerns things yet to come, and he ſaith אולי כן הוא, that perhaps it is ſo: but that one *Rabbi Moſes* refers it to the time of *Jehoſhaphat*, and that hiſtory recorded 2 *Chron.* 20. concerning the great deſtruction of the Children of *Ammon*, and *Moab*, and mount *Seir*, who inſtead of fighting againſt *Judah*, the Lord ſo ordering it, ſlew and deſtroyed one another: for which great deliverance, *Jehoſhaphat* and his people aſſembling themſelves in the valley of *Beracha*, bleſſed the Lord, and therefore the place was by him and them called the valley of *Beracha* (*i. e.* of bleſſing) and that ſame valley here from that act of his called by his name, *the valley of Jehoſhaphat*, as they think, at which time likewiſe they think that ſuch, who had been

been taken captives in the days of their fathers, returned home. Thus *Aben Ezra* from that *R. Moſes*, [h] but that that cannot be the thing here ſpoken of appears (to omit other reaſons) in that that was moſt probably done before this was here ſpoken by the Prophet, [i] who doth not report an hiſtory of things paſt, but foretel things to come, yet is it by [k] others looked on as an alluſion to that hiſtory, for illuſtrating ſuch things as God would after do, by comparing them to ſuch as he had already done.

*Kimchi* thinks it to belong to the days of the Meſſiah; and to the war or battel of *Gog* and *Magog*, which ſhould be in the Valley of *Jehoſhaphat* near *Jeruſalem*. *R. Tanchum.* alſo by what we have already ſaid on *v.* 31. of the foregoing chapter, appears to referre it to that time and thoſe tranſactions, but with what little certainty may appear by his own words, with which he concludes what he thought concerning *Gog* and *Magog*, in his notes on *Ezek.* 38. with words cited out of *Maimonides* (*yad c. ult.*) هذه الامور وما يشبهها ليس بيد العلما فيها دقل محقق وانما تكلم فيها كل من تكلم بحسب ما يظهر من ترجيح النصوص وكلسما ظهر منها شي انكشف الاخبار به على حقيقته i. e. *As for theſe things and the like there is not concerning them any certain tradition in the hands of learned men, but whoſoever ſpeaks any thing of them ſpeaks according to what appears from the tendency of the words of the text* (*or what the words of the text ſeeme moſt to incline to*) *and whenſoever any ſuch thing appears* (*in act*) *then is revealed* (*or made manifeſt*) *what is ſpoken of it, according to its true meaning.*

*Abarbinel*, though he thinks *Gog* and *Magog* to be here had reſpect to, yet doth it in a different way from thoſe others. His opinion concerning the matters here ſpoken of is, that both in theſe words, and thoſe above (*c.* 2. 30. 31.) reſpect is had to the Chriſtians, whom he calls *Edom* (denoted by the Sun) and the Mahometans, whom he calls *Iſmael* (denoted by the Moon) which both being as enemies to the Jews, ſo one to another, and have had much contention one with another concerning the poſſeſſion of the Holy Land, and many wars in and about it, ſometimes one, for ſeveral years, holding it, ſometimes the other, ſtill both keeping the Jews out of it; and that it is here propheſied that God will at the time here ſpoken of, take vengeance on them both, for the wrong by both of them done to the Jews; and his opinion is, that by the words of the Prophet here is plainly foretold, that though the Mahometans are now in poſſeſſion of it, yet the Chriſtians ſhall yet again another time invade it, and deſtroy the Mahometans there with a great deſtruction, on which occaſion the Mahometans ſhall gather themſelves together from *Babylon*, and *Aſſyria*, and the [l] Eaſtern coaſts, and come to war againſt the Chriſtians, to revenge the blood of their brethren that was ſhed, and to take again the Holy Land out of their hands; and then ſhall be the vengeance of God both on the Chriſtians and Mahometans, for then ſhall the Sword of the one be againſt the other: and becauſe the Mahometans from *Aſſyria* and *Babel* did deſtroy the Holy land the firſt time, and the Chriſtians the ſecond, therefore ſhall it be by the Judgment of God, that in the place where they did evil, there ſhall be his judgment on them, and it is probable that Gog ſhall be then head or chief of the men of the Eaſt in that war. But his ſtirring up himſelf (or intention) ſhall not then be to fight againſt *Iſrael*, as Expoſitors think, but againſt the Chriſtians their enemies, and by reaſon of Gods ſtirring up thoſe people (ſo to do) is it that the Prophet ſaith here, *I will gather all nations, &c.* Thus gives he his opinion, in which he confeſſeth himſelf (we ſee) to be ſingular, and to differ from other Expoſitors: yet he thinks the [m] words are plainly for him, The truth, time will diſcover; mean while it hath nothing of certainty, and little of probability in it. Theſe are the chief opinions concerning the ſcope of this Prophecy among the Jews. Among the Chriſtians alſo there is much other variety; [n] *Cyril* takes the time, in which this Prophecy was to be fulfilled, to be after the return of the Jews from the Babyloniſh captivity by the permiſſion of *Cyrus*, and referres the fulfilling of it to thoſe tranſactions upon it, which are recorded of *Ezra* and *Nehemias*, ſo others refer it to what ſhould be done [o] to the Aſſyrians and Chaldeans. Others refer it [p] to ſome later times, the times after Chriſts coming; yea [p] many to the laſt of times, his coming to judgment at the end of the world. But others though they take in that alſo, yet will not have it to be reſtrained to that, but ſo as to be extended to all the time after his firſt coming

h *For it ſeems but a groundleſs conjecture of Aben Ezra from that expoſition only of R. Moſes, that perhaps Joel lived in the time of Jehoshaphat. He is by others looked on as living later.* i *Chriſt. à Caſtro. Druſ.* k *Merc. Piſc.* l מפאורת המזרח *The corners of the Eaſt.* m יורוני הנה רבי הנבואות יזמרו לי n *And ſee Theodoret.* o *Druſ.* p *Ribera. Chriſt. à Caſtro. Pet. à Fig. who ſaith,* Noſtri fere referunt ad diem univerſalis judicii, *ſo moſt of them do.*

until

until his ſecond, and to that which ſhall then be done, [q] *ad totum evangelii tempus*, to the whole time under the Goſpel, in which God promiſeth defence to his Church, and threatneth deſtruction to the enemies thereof, of which things though ſeveral examples appear in this world yet a fuller and more manifeſt completion ſhall be at the laſt judgment. Theſe opinions the [r] Reverend *Diodati* joyns together in his notes on the firſt words as all meant in them and in what follows. This in part & figuratively may be underſtood of Gods vengeance upon the enemies of his people after the deliverance from *Babylon*; but chiefly and ſpiritually muſt be referred to Chriſts judgments upon the enemies of his Church by him redeemed, and eſpecially at the final and univerſal deliverance at his laſt coming? what grounds theſe and other Expoſitors, ſo different in their opinions, go upon, and what to judge of ſuch their ſeveral opinions, we ſhall the better perceive by going over the words in particular, as they lye in order, which, having premiſed this in general, we ſhall by Gods help indeavour to do.

**v. 1.** ***For behold, in thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem,***

**v. 2.** ***I will alſo gather all nations, and will bring them down into the Valley of Jehoſhaphat, and will plead with them there for my people, and for my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.***

כי הנה Ci hinneh, *For behold.* The particle כי by ours rendred *for*, as generally it is in other tranſlations by a particle of that ſignification in their ſeveral languages, *Grotius* thinks better rendred by, *verum*, or *ſed*, *but*, (which [s] others follow) as ſo better ſhewing the coherence of theſe words with thoſe that go before *chap.* 2. but in which he thinks intimated, that ſome of them which eſcaped ſhould be carried away captives, and that here is a reſtauration promiſed to them. That the particle hath elſewhere that ſignification of, *but*, is no doubt, but why the ſignification of, *for*, ſhould not here be as proper to ſhew the connexion of theſe words with thoſe former, as ſhewing when and how the deliverance there promiſed to ſome, and deſtruction to others, ſhould be made good, I do not ſee.

הנה Hinneh, *behold*, this particle, being a [t] note of attention, ſtirs up to it, and give withal aſſurance, that though the thing ſpoken of be ſuch as they might otherwiſe think ſtrange, and doubt of, yet ſhall certainly be. *In thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem.* Theſe words intimate, that there was a time when thoſe ſpoken of were made or led captives, though not before expreſſed, from which captivity here is a plain promiſe that they ſhall be reſtored. That *Judah* and *Jeruſalem* here named, and literally underſtood for the people of the Jews, were led into captivity is manifeſt out of the hiſtory of them, They were led by *Nebuchadnezzer*, unto *Babylon*, 2 *King.* 24. 14. *&c.* From this captivity they were again reſtored under *Cyrus* King of *Perſia*, 2 *Chron.* 36. 22. 23. and *Ezra.* 1. which time therefore ſome think to be hear meant; but it is by others denyed, becauſe it cannot be ſhewed that the other things following, as of Gods gathering all nations and bringing them down into the Valley of *Jehoſhaphat*, [u] were then made good. They were again in after times, after the coming of Chriſt under *Titus*, and others, carryed away captives by the Romans, from which captivity they were never yet reſtored, which yet the Jews expect [w] ſhall in due time be done, and then this Prophecy be made good. But there being no grounds to expect that, others among Chriſtians think it more agreeable to the meaning of the place to interpret the words, not literally of bringing back any captivity of the Jews to their ancient ſeat, but of freeing them from the [x] captivity of Sin and the Devil, and the yoke of the Moſaical Law, and Antechriſt. And the words being in this ſenſe expounded, by *Judah* and *Jeruſalem* may (as by many it is) be meant not only the Jewiſh nation, but Gods whole Church or all that ſhall be gathered into it, conſiſting both of Jews, and all other nations: to all which being called into it by the Goſpel, will thoſe names, according to the Scripture language and uſe of them therein, well agree, even to all that receive the truth, which was firſt Preached in *Judah* and *Jeruſalem*, the names of thoſe places being thenceforth made common to all ſuch as are [y] fellow Citizens of the [z] new (and true) and holy *Jeruſalem*, there being in Chriſt no longer difference betwixt [a] Greek or Jew, but all ſeems one in Chriſt Jeſus, all comprehended under the name of his Church. So that inſtead of *Judah* and *Jeruſalem*, is that by ſome here put as [b] ſignifying the ſame thing. So by the Right Reverend Biſhop *Hall* are the words paraphraſed.

q *Mercer. Tarnov.* r *Whoſe opinion ſeems to agree with Calvins here.* ſ *Bren. Veil.* t *Ar. Mont. Tarnov.* u *Chr. à Caſtro.* w *Id.* x *Tirin.* y *Epheſ.* 2. 19. z *Rev.* 3. 12. *and* 21. 2. *and* 10. a *Gal.* 3. 28. *Coloſ.* 3. 11. b His nominibus Eccleſia Dei ſignificatur, *Pet. à Fig.*

*In the days of the Goſpel, wherein I ſhall reſtore my Church, and deliver it from the ſpiritual captivity, wherein it hath been diſtreſſed.* In this way there will be no neceſſity of, or place for that queſtion here by ſome Jews made. Why *Iſrael*, a name comprehending all the tribes, is not rather named than *Judah* or *Jeruſalem* proper only to one; as if the promiſe were to that ſingly, which no doubt was alſo belonging to the others. To which they give for anſwer, ſome, becauſe *Joel* did [c] prophecy peculiarly to and of *Judah* and *Jeruſalem*, as ſent * particularly to them: others (as *Kimchi*) becauſe though all *Iſrael* ſhould be reſtored, yet the Meſſias was to be of the tribe of *Judah*, and therefore he makes peculiar mention of that, as alſo of *Jeruſalem*, becauſe that was ראש *Roſh*, the head city of that Kingdome, and becauſe there was to be the warr of *Gog* and *Magog* (of which we had mention from him, above *c.* 1. 31.) But theſe names being taken in that latitude as we before ſaw, agreeably to the ſtile of the New Teſtament, there will, as I ſaid, be no place for any ſuch doubt or queſtion. *Judah* and *Jeruſalem* will comprehend or include *Iſrael alſo*, and that not only as it denotes that nation only according to the fleſh, but all the true *Iſrael* of God; all who are of the faith of *Abraham*, though not of his ſeed, all true believers of what nation ſoever, all members of that [d] heavenly, new *Jeruſalem*, the Church of Chriſt, of which *Judah* and *Jeruſalem* of old were an image or type: of theſe all may it be now ſaid in this world, that they are as ſtrangers and pilgrims, yea captives, having it bent to exerciſe all acts of hoſtility againſt them. So that to theſe all may be well applyed what he ſaith, *When I ſhall bring again the captivity of Juda and Jeruſalem*, as comprehending them all. His ſaying *when I ſhall bring again*, &c. includes plainly a promiſe, that in due time, the time appointed by him he will certainly effect what he hath promiſed to for them. The time is not preciſely determined, ſo that to it for ought that is expreſſed in the words, may be applyed thoſe words of our Saviour *Mat.* 24. 36. *Of that day and hour knoweth no man, But my Father only*, and ſo that it is no marvel that Expoſitors going to aſſign it, do ſo far differ betwixt themſelves, as we have before ſeen, amongſt whom it ſeems ſafeſt to follow thoſe [e] who do not limit it to any ſhort ſpace, but ſo extend it, as to comprehend both that wherein God deliverered his then peculiar people the Jews, and all the days after Chriſt, who leading captivity captive hath delivered, and continues, and will continue to the end of the world to deliver his redeemed ones both of Jews and Gentiles [f] *from the bondage of corruption, into the glorious liberty of the children of God*, when death it ſelf ſhall be ſwallowed up in victory, and no enemies left which ſhall be able to detain them in bondage under their power, or [h] *ſeparate them from the love of God, which is in* [i] *Chriſt Jeſus*, and the conſtant enjoyment of his preſence, and favour, in reſpect to which ultimate completion of the good promiſes here made, and the day of the plenary redemption of Gods *Judah* and *Jeruſalem*, [l] one interprets the expreſſion, *when I ſhall bring again the captivity of* Juda *and* Jeruſalem, by, *cum completus fuerit prædeſtinatorum numerus*, when the number of the predeſtinated ones, or ſuch as are ordained to Salvation, ſhall be made up, or as we may give it in language agreeable to that of the Apoſtle, [k] *when the fulneſs both of the Jews and Gentiles ſhall be come in.* There ſhall therefore certainly be ſuch a time, when all theſe promiſes of good to thoſe his elect, ſhall be, though till then but in part, fully made good; and as certainly likewiſe, when that is made good to them, vengeance taken on thoſe, who have hitherto oppreſſed them: that do the next words poſſitively denounce, *I will alſo gather all nations and will bring them down into the valley of* Jehoſhaphat, &c. For the underſtanding of what God ſaith that he will here do, and better judging what expoſitors ſay concerning it, it will be even neceſſary to enquire in the firſt place what is here meant by the *valley of Jehoſhaphat*, which is no where elſe mentioned but in this place, and again *v.* 12. of this chapter. It is by ſome taken for the proper name of a place, but then it being no where elſe mentioned, nor here farther deſcribed, it will not be eaſy to determine where it was. Some, as we above ſaid, [l] will have it to be the ſame with that which 2 *Chron.* 20. 26. is called the valley of *Beracha* (or bleſſing) becauſe there *Jehoſhaphat* and his people bleſſed the Lord, for the great deſtruction by him there wrought on their enemies, and for that act of his to have had alſo this name. *Kimchi* thinks it to be a valley near *Jeruſalem*, ſo called becauſe of ſome building or monument erected there by *Jehoſhaphat*, or ſome notable work that he did there, for which his name was impoſed on it. That it was ſo called becauſe his Sepulcher was there, as is by ſome thought, [m] ſeems not ſo probable, becauſe it is ſaid 2 *Chron.* 21. 1. that

c *Abarbinel.* * *Pet. à Fig.* d *Heb.* 12. 22. *See Dr. Hammond there; as likewiſe Rev.* 3. 12. *and* 21. 2. e *As Calvin Diodati, &c.* f *Rom.* 8. 21. g *Cor.* 15. 54. h *Rom.* 8. 32. i *Pet. à Fig.* k *Rom.* 11. 25. *and compare Eph.* 1. 9. 10. *in the diſpenſation of the fulneſs of time he will bring certainly to paſs what he hath purpoſed in himſelf.* l *Calv. Jun. Trem. Lively.* m *Lively.*

he

he was buried with his fathers in the city of David, which muſt then be in mount Sion within the city, except as [a] ſome others ſay, his bones might thither be removed and put in ſome Monument there erected in memory of him. A valley [o] others think it was between *Jeruſalem* and mount *Olivet*, the ſame which ſome think was called *Cedron*.

However theſe may differ about the ſituation and reaſon of that name, yet they concur in this, that it was the proper name of a place. But others are of a different mind, and that it is not here as ſo to be looked on farther than by alluſion perhaps to a place ſo called, and that was there done, but the ſignification of the word as it imports [p] *the judgment of the Lord*, and ſo to denote [q] any place where God ſhall execute his judgment on the enemies of the Church. This difference in underſtanding this word neceſſarily cauſeth difference likewiſe in underſtanding what God ſaith he will there do, what judgment he will then execute, and on whom, they being here termed, *all nations*. Concerning theſe things there is that great difference which we have before mentioned on our entrance on this Chapter, ariſing eſpecially from what they take here to be underſtood by the Valley of *Jehoſhaphat*. From its being taken for the proper name of a place is it, that ſome (as we have ſaid) think here meant the deſtruction of that great multitude of ſeveral nations, which invaded *Judah* in the time of *Jehoſhaphat*. 2 *Chron.* 20. which opinion appears not well to agree to the words here, [r] both becauſe thoſe nations there named, viz. *Moabites* and *Amorites*, and thoſe in Mount *Seir* (or the *Idumeans*) cannot be properly called *all nations*: and becauſe that action (as we mentioned) cannot well agree with the time of this prophecy, which ſpeaks of ſomething to be done after, rather than referring to what was before done.

On the ſame acception of it for a place is grounded that opinion by *Kimchi* followed, that by *all nations*, are meant thoſe that ſhould come with *Gog* and *Magog* againſt *Jeruſalem*, and be overcome in the Valley ſo called; an opinion as improbable that ever it ſhould by any thing hereafter to be done, be made good, as certain that it never yet was. On the ſame grounds is *Cyril* alſo his underſtanding it of the defeat of ſuch enemies of the Jews after their return from *Babylon*, who would have hindred them in rebuilding *Jeruſalem*; for though in that ſtory there be no mention of the *Valley of Jehoſhaphat*, yet ſaith he that it was [illegible], that which was by tradition delivered; but I know not how it will be made good, as neither what he ſaith, that it is manifeſt by the Scripture, that what is here ſpoken is already fulfilled. Another opinion that makes more noiſe is that this being the proper name of a place, and as ſuch here put, is an argument that at the laſt day of the general judgment, all that ever lived being raiſed up, (as certainly they ſhall be) ſhall be gathered together in that place, viz. *the Valley of Jehoſhaphat*, there to appear before God and receive their doom from him. This opinion *Cyril* mentions as commonly received among the Jews, and cenſures it as that it is [illegible], *a meer foppery, and frivolous old wives ſtory*: of what ſtanding or credit it was among the Jews in his time or before, I find not; but that it was common among Chriſtians in later times [s] we find; and whereas it is by ſome rejected [t] as *figmentum* a fiction, or ſpoken [u] *pueriliter* childiſhly, as among other reaſons, [w] for that that Valley muſt be too little to hold at once all that ever lived in the world, yet it is by [x] others ſtill mentioned, who think that Chriſt ſhall really over it have his throne placed in the Air, and that in it and about it all nations ſhall be gathered to be judged by him; which they think confirmed by what is ſaid *Acts* 1. 11. *This ſame Jeſus which is taken up into Heaven ſhall ſo come in like manner, as ye have ſeen him go into Heaven.* Which they think to import that in that place, from which he aſcended into Heaven, he ſhould alſo again deſcend, and thither gather and there judge all Nations, which they think to be that [y] place called the Valley of *Jehoſhaphat*. There they ſay [z] he taught, there he himſelf was judged, there therefore it is probable that he ſhall come again to judge. But all that is to this purpoſe by any ſaid, is by themſelves looked on only [a] as probable; and it being manifeſt that that place in the Acts, reſpects and points out more the [b] manner than the place of his coming, and there being no cogent argument by them brought to convince the truth of what they ſay, that Chriſt ſhall in that place come to ſit in judgment at the laſt day, as neither for the proof of what any others of thoſe other opinions, which we have mentioned of ſuch as take this for the proper name of a place being; it is by others thought a plainer and ſecurer way, to take it rather appellatively than as a proper name; at leaſt ſo as not to denote that any thing here ſpoken of ſhould be farther done in that place, but

n *Ribera Menoch.* o *Lyra. ſee Lively.* p *So Abarbinel among the Jews.* q *Mercer.* r *Druſius.* ſ *So in Lyra and many others.* t *Calvin.* u *Mercer.* w *Tarnov.* x *Ribera and many others following therein the chief Schoolmen.* y *Vatablus from ſome, and Mariana in Tarnov.* z *Sa. Tirin.* a *Pet. a Fig. and Sa.* b *Tarnov.*

only to ſhew that what ſhould hereafter be done elſewhere, ſhould be like in ſome meaſure to what had been there done, and ſo the place where that ſhould be done is called by the name of that, which, in that reſpect, was a type of it, ſo as that it might juſtly communicate its name to it. And in theſe ways taking the words either appellatively, as ſignifying, *God ſhall judge*, or, *the judgment of God*, as the *Chaldee* renders מישור פלוג דינא *the valley of diviſion* (or diſtribution) *of judgment*, or elſe for a place that ſhould, for the things to be done in it, reſemble that place which was known by the name of the Valley of *Jehoſhaphat*, will it not be neceſſary to reſtraine it to that place that was formerly ſo called, but to underſtand by it any ſuch [c] place wherever it ſhould be, where God ſhould in ſuch manner, as he here deſcribes, execute judgment, and withall that in time and place by him appointed he would certainly ſo execute it. As for the time of it there is that difference betwixt Expoſitors, which before we mentioned, ſome taking it as more particularly referring to the day of the laſt judgment, [d] others to all the time of the Goſpel from Chriſts firſt coming to his ſecond. The difference between them, I ſuppoſe, is eaſily reconcileable; they that take it for that whole time looking on that laſt day as Gods great day, (as [e] ſome think the joyning his name with judgment to import) that wherein what is ſaid ſhall moſt apparently be performed; and they, that therefore look on that day as chiefly meant, yet not excluding what ſhould be done at any time before it by Gods executing judgments on the enemies of his Church. As for the place, though thoſe that go this laſt way think it not properly to be the name of any peculiar place particularly known by that name, yet do they think, as we ſaid, that alluſion may be here made to ſome ſuch, and ſome circumſtances appertaining thereto had reſpect to. If that Valley be alluded to, wherein theſe enemies which came againſt *Jehoſhaphat* (2 *Chron.* 20.) were ſo wonderfully deſtroyed, in regard to that defeat of them, then ſome think that the calling this place by its name is, by ſo putting Gods Church and people in mind of that deliverance at that time, to give them confidence and aſſurance of Gods like dealing ſtill for the defence of his Church, and taking vengeance of the enemies thereof. 2. If the place there deſigned by God for executing what he ſaith he will do, be ſet forth under the name of that Valley in reſpect to its ſituation near *Jeruſalem*, and in ſight thereof, then others think by his ſo calling it to be intimated, that as then God brought deſtruction on the enemies of his people openly in their ſight, ſo in his appointed time he will in [f] the ſight and preſence of his Church execute openly judgment on their enemies, according to whome, *in the Valley of Jehoſhaphat* is all one as *in conſpectu eccleſiæ*. Why the place where he will do this is called a Valley, reaſons are alſo by ſome given. Among the Jews *Abarbinel* thinks it ſo called from the depth of the Judgments of God, of manifeſting which that is ſaid to be the place לפי שמשפטיו עמקו קורא אותו עמק יהושפט *Becauſe his judgments are deep therefore he calls that place which is* (as he ſaith רמז למשפט השם or by its ſignification intimates the judgment of God) *the Valley of Jehoſhaphat*, which is the ſame that before him *R. Sal. Jarchi* gives in expounding the words ארד עמם בעומק הדין I will deſcend with them into the depth of judgment, by which words, [g] ſaith he, *intelligit exactiſſimum judicium etiam de occultiſſimis*, he underſtands a moſt exact judgment even of the hidden things.

Among other Interpreters we have theſe reaſons (if I well conceive them) given, [h] 1. becauſe they ſhall be there ſo ſhut up and ſurrounded, as that there ſhall be no way of eſcape for them. [i] 2. By reaſon of the great ſtraits they ſhall be in through anguiſh from the grief of conſcience for their ſinnes, like the trouble that a great multitude preſſed together in a narrow incommodious Valley, where there is not room enough for them, are in. 3. *Grotius* thinks ſo to be deſcribed Gods ſitting Judge in an high place, thoſe that are to be judged in a lower, which here *vallis ob ſimilitudinem dicitur*, is from its likeneſs thereto called a Valley.

This Being ſpoken of the name of the place here mentioned, in the other words we have declared what God will there do; He ſaith, *I will gather all nations, and bring them down into the valley of Jehoſhaphat, and will plead with them there*, &c. From that difference which we have ſeen to be betwixt Expoſitors, concerning the time and place deſigned by God for the doing what he ſaith here that he will do, and the perſons for whome he will do it, ariſeth neceſſarily a difference alſo betwixt them concerning the perſons towards whom he ſaith he will do it, who are here ſaid to be *all nations*, which cannot be in one and the ſame acception taken in all thoſe ſeveral expoſitions concerning the time and place. If it be underſtood of the time of any reſtoring of the Jews from captivity, or any deliverance wrought for them, then muſt it be underſtood of ſuch enemies as having done, or coming to do them miſchief were by God deſtroyed. So that *all nations* will not ſignify all, univerſal-

c *Merc.* d *Calv.* e *Tarnov.* f *Jun. Trem. Piſc. Glaſſ. Biſhop Hall.* g *Pet. à Fig.* h *Tarn.* i *Merc.*

ly,

ly, but a great multitude of ſeveral nations, as [k] *Aſſyrians, Chaldeans*, and others that came up with them, out of hatred to the Jews and [l] their religion, the then true religion, for which they were [m] hated by all other Idolatrous nations. If, of the time of the Goſpel, all after Chriſts firſt coming to his ſecond that ſhall be, then will it likewiſe ſignify not ſo much all nations and all of them, without exceptions of any, as, all among them, whether Jews or Gentiles, of what ſort ſoever, as are [n] enemies to Gods Church, and the true Chriſtian religion, and have for their injuries done to his Church felt his ſevere judgments, as the Jews have done by the deſtruction of their city and commonwealth, and ſo will *all nations* here, agree with ſuch as *Mat.* 13. 41. are deſcribed by *all things that offend, and them which do iniquity.* If of the time of Chriſts ſecond coming, and the laſt judgment, then if thoſe words, *all nations*, be taken in their greateſt latitude, and ſtrictneſs of ſignification, will the thing be true; *For certain it is that then, when the Son of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats, &c. Mat.* 25. 31. 32. &c. All of all nations, good and bad, taking the terms in their wideſt latitude, ſhall then by him be gathered together. Yet that here, if it be underſtood of that time, the words are not ſo to be taken [o] but reſtrained rather to the wicked among them, not to the true members of his Church, but to the enemies thereof, may appear by the other words here joyned with them, in which is declared for what end they ſhall be ſo gathered, and how he will deal with them. He will *bring them down* into that place of judgment, and *will plead with them there for his people*, &c. והורדתם *and I will bring them down* or cauſe them to deſcend, a proper expreſſion, the place being called a Valley, into which they that come from other places go down or deſcend, yet verſe 12th it is ſaid to expreſs the ſame thing by a word of contrary ſignification, *come up to the valley of Jehoſhaphat*, as in its due place we ſhall (God willing) ſee: from which all that at preſent we ſhall obſerve, is, that the words here *bring down* and there *come up* or *aſcend*, being in themſelves of contrary ſignification, yet uſed to expreſs the ſame thing, are not ſtrictly to be taken in their proper ſignification, as to denote different manners of coming to the place deſigned, but rather both of them to denote the certainty of his convening them there, whether on his ſummons they ſhall deſcend or aſcend thither, and they being come thither or convened there, He ſaith, *he will plead with them there for his people*, &c. ונשפטתי עמם שם Veniſhphatti immam ſham. *And I will plead with them there.* He will contend in juſtice againſt them, as one that hath been wronged, and requires juſtice againſt them that have done him wrong; not as an unconcerned Judge, who will upon complaint of the injured perſon pronounce ſentence againſt him that hath done the wrong, but as one who is by the wrong done to the wronged perſon, himſelf injured and concerned in the matter, and will plead as in his own right. So the word נשפטתי *Niſhphatti* in the form here uſed ſeems, as elſewhere, to import. It is by others expounded in this, as in the firſt conjugation שפטתי *ſhaphatti.* [p] *Judicio publico damnatos puniam*, I will puniſh them being openly condemned, as if it implyed his acting as a Judge, as no queſtion he is, and will ſhew himſelf, as verſe 12. he ſaith, *I will ſit to judge all the heathen.* Yet doth it in the more uſual acceptation of it in that conjugation in which here it is, and by ours and moſt others rendred [q] *for pleading with* and contending in judgment, as a wronged perſon, ſeem to have [r] greater emphaſis as implying that communion and relation which is between God and his people. Such as that he is concerned in whatſoever befalleth them, as if it were done to himſelf in perſon, and their cauſe were his, according to what he elſewhere ſaith, *He that toucheth you, toucheth the apple of mine eye. Zech.* 2. 8. whatſoever is done to any of his is done to him. *Math.* 25. 45. *Saul, Saul, why perſecuteſt thou me*, ſaith Chriſt to Paul perſecuting his Church. *Acts* 9. 4. This near relation to himſelf, in which he owneth and acknowledgeth thoſe that he ſaith he will plead for with all their enemies, is ſet forth by the titles which he here gives them, of *My people*, and *my heritage Iſrael.* How they were by all other nations deſpiſed, and uſed with the greateſt indignity, and contumely imaginable, as the very offſcouring of the earth, and ſuch as were by none had in regard, the next words ſhew; yet are they by him ſtiled, *his people*, and, *his heritage*, to whom he hath ſtill peculiar regard, Though whether for chaſtiſement of their ſins, or tryal of their ſincerity, or to make them know that the great reward they are to expect from him conſiſts not in the plentiful and quiet

k *Druſ.* l *Grot.* m *Tarn.* n Hoſtes eccleſiæ intelligit vel Judæos vel gentes, &c. *Mercer. of which the Jews, when their city and ſtate were deſtroyed, may be ſaid to have been brought into the valley of Jehoshaphat, as the other nations when they were at any time deſtroyed.* o *Pet. a Fig.* p *Piſc.* Judicabo, judicium exercebo *Pet. a Fig.* q אכנם, *I will enter into judgment with. Kimchi.* r *See Calvin.*

enjoyment of the temporal things of this preſent world, but in better things, ſpiritual things belonging to a better life, he ſuffers ſuch his children to be trampled upon by his and their enemies, and to be perſecuted by them, yet is not this a ſign that he hath caſt them off, he yet owneth them for his people, his heritage which he will not part with, and accounteſt all wrong done to them as done to him, for which he will in due time ſee juſtice executed on them that have done it. Which conſideration as it ought to keep them from fainting, and deſpair under their greateſt ſufferings, ſo is an argument that the wicked prevailing at any time in this world over Gods people is not a ſign of their being more acceptable to God, or that their doings pleaſe him, however for the preſent he ſuffer them to prevaile, and proſper for reaſons beſt known to himſelf, and ſuch as ſhall end in good for his now afflicted and perſecuted ones. It will certainly ſo appear in due time when he will *plead* with the one for the other. His calling them *his heritage* ſhews that he will not on any terms part with them, or ſuffer them to be loſt, but will vindicate them to himſelf for ever. How greatly this title prevails with him for taking care of them and ſeeking their good, appears by what above chapter 2. v. 17. is declared to them, as a motive, by which they ſhould prevail with God in their prayer, that he would ſpare them, becauſe *his people*, and not give them, becauſe *his heritage*, *to reproach*.

Thoſe to whom theſe titles are here beſtowed are called *Iſrael*, and indeed that nation ſo called, as diſtinguiſhed by that name from all others, that were before the times of the Goſpel, was by thoſe titles alſo [s] peculiarly known; but ſince the preaching of that, both that name and thoſe titles are made common to all true believers of it, of what nation ſoever, whether of the ſtock of *Iſrael* or others, all ſuch being *Gods people*, and *Gods* [t] *heritage*, as all *Gods Iſrael*, even the whole Church of true believers, ſo that the expreſſion may equally be applyed to both, for what ever God did or would do of old for *Iſrael* by virtue of that relation, for their fathers ſake, with whom he had made his firſt covenant, the ſame doth he, and will ſtill do by virtue of that relation into which in Chriſt they are received to him. And by ſome are the words and things meant underſtood of the one of theſe, by others of the other, or as comprehending both, and really verifyed of both, the cauſe of both, that *Iſrael* of old, and this *Iſrael* now, being alike, and equally eſpouſed by God, and his promiſe of avenging ſuch wrongs as are done to them, belonging to both, to all that ever were, or are, his *people*, his *heritage*, his *Iſrael*, his *Church*. To this purpoſe are the words by [u] one expounded, *Populum ſuum vocat electos omnes, quos etiam Iſraelis nomine comprehendit*, &c. He calls all the elect, *his people*, whom he alſo comprehends under the name of *Iſrael*. So that he ſpeaks not only of that people, nor of their enemies alone, as the words ſeeme literally to ſound, but of all the elect as well in that as in the Church of the Gentiles, and of all the perſecuters of the elect. *Populus enim ille figura erat Eccleſiæ*, &c. For that people was a figure of the Church, and the enemies thereof a type of all who perſecute the ſaints. *He alludes* (ſaith [w] another) *to the Babyloniſh captivity and the deſtruction of Judea by the Chaldeans, which was a type of ſuch deſtructions, oppreſſions and miſeries, which were by the enemies of the Church brought or wrought in the faithful*; ſo by his people *Iſrael* taking to be underſtood, not only or not ſo much thoſe that were Iſraelites according to the fleſh, but according to the ſpirit, and the true worſhippers of God, who were by unbelievers and wicked people perſecuted and afflicted. [x] Another, *Iſrael which he ſpeaks of, is not ille externus vel carnalis, ſed ſpiritualis*, &c. thoſe that are outward or according to the fleſh, but ſpiritual *Iſrael* of whom he ſpeaks *chap.* 2. 28. 29. and who *Gal.* 6. 16. are called *the Iſrael of God*. So that it appears that thoſe things that follow are to be taken, *viz.* ſo as that by ſuch, as *Iſrael* according to the fleſh did formerly ſuffer, are metaphorically ſignified, *quæ verus Dei Iſrael ſemper patitur*, ſuch as the true Iſrael of God doth at any time ſuffer, or hath ſuffered. Having thus declared with whom he will plead and contend in judgment, he proceeds to inſtance in ſome particulars concerning what he will plead, or for what his quarrel is in the following words, *whom they have ſcattered among the nations, and parted my land*, &c. אשר פזרו בגוים Aſher pizzeru Baggoim [y] *quos* (*vel, quem*) *diſperſerunt*, whom they have ſcattered, &c. Others render, *becauſe they have ſcattered them* or *him*, the word *Aſher* being ſometimes ſo put for כי [z] *quia* or *quod*, becauſe; (and then, *them*, or *him* being ſupplyed,) *among the nations*, viz. by carrying them captives from their own into other countryes. The Syriack renders the word paſſively ואתבדרו which have been ſcattered among the nations. This *Kimchi* thinks to be underſtood of what *Titus* and his army did שהחריבו ארץ ישראל ופזרו יושביה בין הגוים *which deſtroyed the land*

[s] *Deut.* 4. 20. [t] 1 *Pet.* 5. 3. [u] *Ribera.* [w] *Menoch.* [x] *Tarn.* [y] *Druſ.* [z] Quod diſperſerint eum per gentes.

*of*

*of* Iſrael, *and ſcattered the inhabitants thereof among the nations*; but againſt this his interpretation are exceptions made, as firſt, [a] becauſe thoſe that *Titus* brought with him cannot properly be ſtiled *all nations*, as they with whom God will plead are. Secondly, [b] becauſe the Jews at the time when he came againſt them, *viz.* after they had denyed Chriſt Crucified, and rejected him, could not be called *his people*, and *heritage Iſrael*; which exceptions will likewiſe lay againſt *Abarbinels* underſtanding it of the Chriſtians and Mahometans at ſeveral times invading the land of the Jews, driving them out of it, and dividing it among themſelves. [c] Againſt thoſe alſo who take by them to be meant the *Aſſyrians* and *Chaldeans*, and other nations nearer to the Jews, who relyed on their help, may be objected that yet they were not ſo many as to deſerve to be called all nations. Such objections ſeem to be taken out of the way by [d] thoſe who think here the Babyloniſh captivity, and the deſtruction of the land of *Judea* to be alluded to, but ſo as a type of thoſe devaſtations, ſpoils, and injurious dealings of the enemies of the Church ever ſince; alſo againſt faithful believers, whom they have perſecuted and driven into baniſhment, dividing their land (which God calls his own, and their goods, and poſſeſſions) among themſelves. [e] *Per ea quæ Iſrael ſecundum carnem paſſus eſt, metaphorice ſignificat quæ verſus Iſrael Dei patitur.* By thoſe things which *Iſrael* according to the fleſh ſuffered (while they were Gods peculiar people) doth he metaphorically ſet forth ſuch things, which the true Iſrael of God, Chriſts Church, *hath* ſince ſuffered, and [f] *doth* ſtill ſuffer from the enemies thereof, by ſuch things as are here mentioned and other like, by their being ſcattered into ſeveral nations, by having their lands taken from them. *Their lands*, God calleth here, *his land*, ſo was of old peculiarly called the land of Iſrael, [g] becauſe Iſrael was his people: ſo ſtill whatſoever belongeth to his, is, as they are, his alſo; their right, his, and by their being wronged in it, he lookes on himſelf robbed and wronged.

By theſe words, *and parted my land*, Jerom looks on as underſtood their ſetting up ſeveral Idols, and different ſorts of Idolatry, in that land in which he was wont alone to be worſhiped, as ſo parting it among them; but the former way taking it for their parting it among themſelves, by taking poſſeſſion of it for their own uſe ſeems plainer.

The particulars for which he will plead againſt his enemies he proceeds to enumerate in the next verſe ſaying.

v. 3. *And they have caſt lots for my people, and having given a Boy for a Harlot, and ſold a Girl for wine, that they might drink.*

Great contempt that they had his people in, and great indignities that they did offer to them, are here deſcribed, ſuch as they would offer to none that they had in any eſteem, or made even any ordinary account of at all. For ſuch as they had taken [h] captives, as if they were not worthy to be made choice of, they caſt lots ſo to put them among themſelves, without preferring one before another. Such a way of dividing thoſe whom [i] they had taken, appears to have been in uſe of old among nations: we find it alluded to in other places, as *Nahum.* 3. 10. *They caſt lots for her honourable men*, and *Obadiah* v. 11. *and caſt lots upon Jeruſalem.* It may be underſtood of ſo dividing, [k] either their Goods, Lands, and Poſſeſſions, or perſons, Great indignity to their perſons, yea great inhumanity towards them, the greateſt imaginable is expreſſed in the next words, *and have given a Boy for a Harlot.* Concerning theſe words there are different opinions, both as to the ſignification in particular of the word זונה *Zonah*, rendred *an Harlot*, and then as to the meaning of the words if it be ſo rendred. For firſt as to the ſignification ſome render it otherwiſe, *viz.* in the notion of *meat*, as if it were the ſame with זן *zan*, or מזון *Mazon*, from the root, זן *to feed*, which do [l] ſo ſignify; ſo might it well enough agree with what follows, that they ſold *a Girl for wine*, a Boy for victuals, and a Girl for wine: but others, and for the moſt part, look on it as more regularly derived from the root זנה *Zanah*, to commit whoredom, and to ſignify here as it elſewhere uſually and commonly doth, *an harlot*; it being no where elſe found in the other notion. But then, it being ſo taken, there is difference concerning the meaning, what ſhall be meant by giving *for an Harlot*, whether to be uſed by that abominable Sin of *Sodom*, as an Harlot, or whether to be given as a reward to, or for, an Harlot, or a price for the uſe of her body. *Jerom* and diverſe following him take it in the firſt way, but moſt others think the latter, the true meaning of which [m] like-

a *Pet. à Fig.* b *Mercer.* c *Grot.* d *Menoch. Sa.* e *Ribera.* f *Or ſhall ſuffer, for we look on the words as in a prophetical ſtile under the form of the preter tenſe, comprehending not only what hath been, but alſo what ſhall be done, till God ſhall call all to judgment.* g *Menoch.* Terram populi mei, atque adeo meam. h Sors jacitur ubi eſt contemptus, *Calvin.* i *Druſ.* k *Mercer.* l *The famous Grammarian Abuwalid thinks it conveniently ſo rendred.* m *R. Tanchum.*

wiſe

wiſe the following words ſeem to confirm, in which as it is ſaid they ſold a Girl בּיין Beyain, *for wine, i. e.* for the price of wine; ſo here moſt probably בּזונה Bazonah, *for an Harlot*, with the ſame prefixe ב *Be*, muſt be, *for the price of an Harlot.* So the Chaldee באגר וניחא for the reward or price of a whore. The Syriack alſo in like words, حلوز اسلا Bagar Zanoyotho, *for a reward of harlots*: The MS. Arabick alſo و يعطوا الصبي في جعل الزانية *and give a boy for the price of an harlot.* To the ſame ſenſe the LXX. ἔδωκαν τὰ παιδάρια πόρναις, and agreeably to them the printed Arabick, واعطوا الصبيان للزواني *and they gave boys for harlots*: which ſoever of theſe ways be taken, بالجملة in ſumme, as *R. Tanchum* ſpeaks, the meaning will be اذ هم اباعوا اولاد اسرائيل الذي سبوهم واصرفوا اثمانهم في لذاتهم وشهواتهم البهيمية *that they ſold the children of* (Gods people or) *Iſrael whom they took captives, and ſpent the price of them on their pleaſures, and beaſtly luſts*, which argued certainly the greateſt contempt that they could have of them, and the greateſt indignity that they could ſhew to any, while they had them in no more eſteem than to ſell them for ſuch vile baſe uſes, as for maintaining their whoring and drinking, and at ſo low a rate as [n] ſome think for no more than would ſerve for one drinking bout. If hiſtories do not afford particular inſtances of ſuch uſage, whether of Gods people Iſrael of old, or Chriſtians ſince, yet that ſuch hath been, or ſhall be known among them, theſe words whether referred to what had been, or ſhould be, are a certain proof.

**v. 4. *Yea, and what have ye to do with me, O* Tyre, *and* Zidon, *and all the coaſts of* Paleſtine *? will ye render me a recompence? and if ye recompence me, ſwiftly and ſpeedily will I return your recompence upon your own head.***

Having in the foregoing words *v.* 2. threatned to *plead with all nations for his people*, to call them in queſtion for ſuch injuries as they had done unto his heritage, he here more particularly, and by name expreſſeth ſome of them, againſt whom he will proſecute that his quarrel, viz. *Tyre and Zidon and all the coaſts of Paleſtine*; His plea againſt them he begins with an interrogation, ſhewing that what wrong they had done, they had done altogether without cauſe, and that therefore they deſerved that he ſhould deal with them with ſuch ſeverity as he threatens to do. The people named are *Tyre and Zidon, and all the coaſts of Paleſtine, i. e.* the inhabitants of theſe places, which (as appears by what is often mentioned of them in the Scriptures) were nigh or bordering on the land of *Iſrael.* For a full explication of theſe words here following, *v.* 5, 6, 7, 8. would be required the Hiſtory of what was by thoſe people done to the Jews, while they were Gods Iſrael, and of what alſo afterwards befell them agreeable to what is here ſaid ſhould by God be done to them. Having not any ſuch, any where elſe expreſly ſet down, it is left to us to look into the literal meaning of the Prophets words in the preſent place, wherein we have a deſcription of both: both of what they did, and of what they ſhould ſuffer, whether it hath been already executed wholly on them, or remaining yet in whole or part to be executed on them, concerning which, for want of ſuch Hiſtory, there is great difference betwixt Expoſitors. For ſuch expoſition therefore of the words, that we may the better judge of the matter, it will be convenient to look into them, and for that end to take them in order, וגם מה אתם לי צר וצידון *Vegam mah attem-li Tzor vetzidon.* Vegam, *yea*, and literally, *and alſo*, though the Vulgar Latin render it *verum*; but this particle ſhews that while other remoter nations are threatned, who brought a general deſtruction on Gods people, theſe alſo, though they were not as chief in power among, yet inſtead of being friends and helpers as neighbours to them, had yet done great miſchief to them according to their power, and therefore when God will on thoſe others execute judgment, ſhall not eſcape, but be alſo called in queſtion in particular for what they had done, and be accordingly rewarded for it, as having without any cauſe done, and been guilty of great injury in it to God himſelf. So plainly ſaith he, *what have you to do with me?* לי li, *with me*, taking as done to himſelf what was done to his people. So the MS. Arabick in his rendring gives the meaning ואיצא איש באן לכם מע אמתי אנתם יא אהל צור וצירא *and alſo what was to you* (or what had you to do) *with my nation* (or people) *O ye people* (or inhabitants) *of Tyre and Zidon.* In the ſame manner appears likewiſe *R. David Kimchi* to have underſtood it in his expounding it מה לי ולכם &c. *what is to me and you*, (or what have (or had) you to

n *Tarnov.*

do

do with me) שבאתם לארצי &c. *that you came into my land, for you being my neighbours, ought to have done good to my people, but ye have not ſo done, but when ye ſaw that the Kings of the nations came upon them ye joyned with them in ſpoiling*: by which it appears, that what they are laid to have had to do with God, is that which they did to, or with his people, whom what concerns he looks on himſelf as concerned in, as we have already ſeen on *v.* 2. and that is it which by moſt is looked on as the import of the word לי *with me*: in this place the Chaldee gives ſomewhat a different meaning of the words by his rendring יאף מא אתון חשיבין קדמי *and alſo of what eſteem are you before me* (or with me;) with which the Syriack alſo agrees, كما سعتي انتم لي *cujus momenti eſtis apud me Tyre & Sidon*, &c. The LXX alſo may be looked on as ſo taking the meaning in [o] ſuch copies as read καὶ τί ὑμεῖς ἐμοί, which the printed Arabick alſo following hath فماذا انتم لي *and what are you to me?* (though other copies agreeably to the more ordinary expoſition have τί ἐμοὶ καὶ ὑμῖν (as Cyril reads it) *quid mihi & vobis?*) According to this way of the Chaldee, and thoſe that agree with it, the words by way of queſtion will be an upbraiding of their folly in that they ſhould think themſelves able to ſtand out againſt God, as if he were not able to avenge on them that deſpight done to him in injuring his people. But in the other way, which ſeems the more probable, may they well be an expoſtulation with them for the wrong that they without cauſe had done to his people, and in them to him, who eſpouſeth their cauſe as his own: why, or for what cauſe, have ye thus dealt with me, O *Tyre* and *Zidon* and all the coaſts of *Paleſtine*? who *Tyre* and *Zidon*, or the inhabitants thereof, if the names be properly taken, were, is, as we ſaid, manifeſt from what we read of them often in the Scripture. As for the words rendred *all the coaſts of Paleſtine*, being in the Hebrew וכל גלילות פלשת *vecol geliloth Peleſhet*, we find them differently interpreted; ſome taking *Geliloth* as a proper name of a place alſo, *viz.* of Galilee; So the LXX, rendring καὶ πᾶσα Γαλιλαία ἀλλοφύλων, *and all Galilee of forreigners*; and the printed Arabick following them, وكل جليل القبايل الغريبة *and all Galilee of ſtrange nations*. The Syriack alſo وكل جليلا دفلسطين *and all Galilee of Paleſtine*: but there being no example of the words גלילות *Geliloth*, being in the plural form ſo uſed for a proper name, others (all I think both ancient and modern) take it as an appellative ſignifying, *coaſts*, *bounds*, or *confines*. So anciently the Chaldee, rendring it כל תחומי פלשתאי *all the bounds* (or coaſts) *of the Philiſtines*. The Manuſcript Arabick accordingly renders, جميع نواحي فلسطين *all the parts* (or coaſts) *of Paleſtine*. So likewiſe *Abu Walid* and *R. Tanchum* obſerve the word here to ſignify, *viz.* اغوار *coaſts*, *confines*. And ſo the Latin, though putting the ſingular number for the plural, *terminus*; and that is by all more modern interpreters generally followed, as well as by ours. In the other word Paleſtine, the Greek, (as the printed Arabick following them) go again in a contrary way from what others do, by not taking it as a proper name, but tranſlating it as we have ſeen, *forreigners*, or *ſtrange nations*. They do indeed often, where the name of Paleſtine or Philiſtines occurres, ſo render it, but ſurely as it is the proper name of a country well known, ſo is it here more properly taken, and the other word *Geliloth* in that ſenſe which we have ſeen, and ſo by ours and others both well tranſlated, *the coaſts of Paleſtine*; and ſo all named denote countryes and people then bordering on the Jews, and exerciſing cruelty and inhumanity towards them. The words ſo taken will ſeem to be a threat particularly to the inhabitants of thoſe places; yet are by ſome, who take under the names of thoſe places to be comprehended yet others beſides them, as from their like dealing, deſerving to be called by, or included under, their name, *viz.* any other dealing ſo with Gods Church and people, as they did anciently with the Jews, whilſt they were more particularly ſo. So ſay [q] ſome that the Prophet under theſe names comprehends all wicked people, as under the name of Jews all true believers, all Gods elect, of whatſoever nation. Others that he names thoſe for example ſake, that by what is ſaid ſhall befall *the inhabitants of thoſe places*, who perſecuted the faithful ſervants of God under the old Teſtament, may be underſtood what ſhall befal other nations, who at any time ſhall be enemies to God and his people. To this purpoſe Dr. *Stokes* paraphraſeth the words, *ye that are as great and cloſe adverſaries to the Chriſtians as ever the Tyrians and Sidonians were to the Jews.* So [r] others take them to be uſed, as *exemplum ſive typus hoſtium domeſticorum Eccleſiæ*, a pattern or type of enemies to the Church at home, who for ſome reaſons induced do for a time *pietatis ſtudium ſimulare*, make a ſhew of friendſhip to it, and piety, yet upon occaſi-

o *So in the Polyglot.* p *See Grotius here and on Mat.* 8. 26. q *See Chriſt. à Caſtro.* r *Gualterus.*

on ſhew forth, *latens animi venenum*, the poyſon that laid hid in their heart: whome by theſe names here to underſtand, or whome under them to comprehend, we ſhall the better judge by ſeeing what it is which he expoſtulates with them for, and how he will deal with them for it, which in the following words he declares ſaying, *&c.* הגמול אתם משלמים עלי, *will ye render me a recompenſe? and if you recompenſe me, ſwiftly and ſpeedily will I return your recompenſe upon your own head.* In which words there may ſeem to be ſome obſcurity, for removing of which we may obſerve, as to the word גמול *Gemul*, rendred *a recompenſe*, that it hath the ſignification either of good or bad, done by way of recompenſe to any, and ſo the verb likewiſe, from which we have here the participle ואם גמלים אתם, rendred, *and if ye recompenſe either to do good or bad*; but here they are taken in the notion of bad. Again, that by theſe words is ſignifyed both what is done to any in recompenſe of what was by them done, and alſo what is done firſt to them without occaſion given by any thing that they had before done; and both theſe ſignifications ſeem to have here reſpect had to, as firſt in his ſaying הגמול אתם משלמים לי *haggemul attem Meſhallemim li, will you* (or do you) *render me a recompenſe*? the noun joyned with a word ſignifying rendring, ſeems to require that it be taken for השבת גמול *the rendring of a recompenſe for ſomething done*, but in the ſecond place being put by it ſelf ואם גמלים אתם עלי, which ours render, *and if you recompenſe me*, to ſignify התחלת הרעה the beginning of doing evil (or doing in the firſt place) ſo *Kimchi* takes it, and ſo the meaning of both clauſes to be, "what is the matter that ye do "evil to me? do ye think to be revenged on "me, becauſe I have done evil to you? what "did I evil to you? If you ſay that you now "do, of your own accord, evil to me (for he "that doth evil to Iſrael, his intention is to "do the evil to me, they being my Sons) then "will I ſpeedily return your recompenſe on "your own head. So is his expolition of the words here, to which agrees what he [r] elſewhere ſpeaks of the ſignification of the root גמר. In much the ſame manner doth *Abarbinel* alſo expound, except he puts a double interrogation in them thus, *Have I dealt ill with you* (*or done evil to you*) *that you come to render my recompenſe to me*? *or although you have not received ill from me, do you begin to do it to me*? This ſeems a more perſpicuous meaning, and is by [s] ſeveral (I think, with good reaſon) preferred. So *Caſtalio* in his tranſlation briefly expreſſeth it, *utrum mihi vos refertis, an potius confertis*? do you repay to me, or conferre on me? or as [u] others, *utrum cogitatis mihi referre, an inferre injuriam*? do ye think to recompenſe or to do me injury? yet do ours in both places retain the ſame notion of recompenſe, *will ye render me a recompenſe*? *and if ye recompenſe me*: as if what they did were in both places referred to ſomething that God (or his people) had before done to them, and for which they pretended to revenge themſelves; ſo that in the firſt place there is a queſtion asked, whether they pretend any ſuch thing, and in the ſecond a declaration of what, if they pretend any ſuch thing, he will do to them; without putting an interrogation after it in the ſecond place (as by taking it in different ſignifications it is done) but taking the particle אם Im, *if*, as conditional, or by way of ſuppoſition, and ſo inferring what follows, that if, or ſuppoſing they pretended to do what he hath ſaid, he would do then what he farther ſaith; and in that way do [w] ſeveral others alſo tranſlate the words. So the Chaldee, and the Vulgar Latin ſeem to expreſs it, rendring, *Et ſi ulciſcimini vos contra me, cito velociter reddam viciſſitudinem vobis ſupra caput veſtrum*, and if you do revenge againſt me, I will ſoone render you, quickly recompenſe upon your head. But there are [x] thoſe who think that in this ſecond place is required an interrogation, and by ואם, *and if*, to be underſtood, *An*? or even by thoſe who render it by *ſi, if*, and that whether taking *Gomelim* in the notion of recompenſing, or of firſt doing. So *Mercer*, ואם, *veim*, and if, *interrogative intelligo*, I underſtand interrogatively; and *Gamul*, he renders by *inferre*, to do wrong. So *Druſius*, *Hic ſi ſumitur pro an*, If is uſed for, or whether, and to recompenſe for, *injuriam inferre*, to do wrong to. *Grotius* likewiſe as to the particle *ſi*, if, ſaith it is put for *an*, or elſe whether? as he ſaith it is often uſed in the Vulgar Latin: ſo that it may continue an interrogation, and the ſenſe be, *An hanc vicem mihi rependitis, & hoc mihi redditis*? Do you return me this recompenſe, and do you thus repay me? *nempe pro tot in vos collatis beneficiis*, to wit, for ſo many benefits conferred on you; but in this differing from the other, that he takes the word גמלים, *Gomelim*, in the notion of recompenſing or repaying for what was done to them, and that of good, not of evil, as others take it. This ſeems to agree with that of *R. Salomon*, who underſtands it of their recompenſing them for thoſe twenty cities, which *Solomon* gave to the King of *Tyrus*. The LXX of old ſeeme to have led the

[r] *Lib. Radicum.* [s] *Mercer. Caſt. Druſ. Lively. The Arab. MS. likewiſe giveth thoſe diſtinct notions.* [u] *Druſius and Mr. Lively.* [w] *Tig. Pagn. Munſt.* [x] *Druſius.*

way

way, who read so the particle by an interrogation in the second place, and take the following word in the notion of recompense, and so, as we have seen, distinguish the clauses, rendring, ἢ μνησικακεῖτε ὑμεῖς ἐπ' ἐμοί; which the printed Arabick literally expresseth او تذكرتم الشر علي *or do you remember* (or retain in your heart) *evil against me.* Whereas the MS. Arabick doth otherwise as to both, and joyn the words in one clause with the following, (as others whom we have before seen do) rendring them with the former words הן מכאפאה אנתם מכאפיני לי ואן אנתם אוליתמוני אלקביח כפיף כרעה ארד מכאפאתכם פי רוסכם. *Do ye render me a recompense, and if ye do evil in the first place to me, swiftly and speedily will I return your recompense on your heads.* The Syriack renders ܗܒ ܠܝ ܦܘܪܥܢܐ ܕܫܠܡ ܐܢ ܥܒܕ ܠܝ ܒܝܫܬܐ ܗܝ ܐܦ ܐܬܦܪܥ ܠܟ ܫܠܡ *Do you render to me a recompense* ... which the Latin Interpreter in the Polyglot Bible renders, *quod si beneficiis me cumulatis.* But if ye heap up benefits on me, which I think may rather be rendred, *but if ye cast* (or confer on me) *recompenses due to me*, the word שמלו Chublo as well, or better, signifying recompense, or حقوق واجبة dues, that ought to be rendred, as on them benefits.

In all these interpretations hitherto mentioned, respect we see is had of the more usual signification of the root גמל *Gamul*, viz. of *repaying*, or *returning recompense* to any, on some occasion by them before given, or pretended, that notion being by some given to it in one of the clauses, by others in both. But that great Grammarian *Abu Walid* is of another opinion, who thinks that in both places yet mentioned, it is to be taken in that other notion of *doing first without provocation or occasion before given.* And lest in the first place it might seem restrained to the signification of *recompense*, by having משלמים *Meshallemim*, which ordinarily signifyes, *to repay*, joyned with it, he observes that root also to signify *to give or do first*, as well as to *repay*. His words in his explication of the root שלם shalem are וקד חכון הדה אלכלמה לניר אל מכאפאה בל ללאיאי כמא כאנת לנה גמול פי הדין אלמעניין איצא, i. e. *This word is used also to signify not only to repay, but to do in the first place, as likewise the word Gamul is in both these significations used*; and for example in both he citeth these words here הגמול אתם משלמים עדי ואם גמלים אתם עלי In which he saith of the word, from the root גמל, *Gamal*, in both places, both haggemul and Gomelim, as likewise of משלמים Meshallemim, that both لا يكون الا ابتدا *do not denote other than a beginning*, and that by both is signifyed אילא ואבתדא באלפעל. *a doing in the first place, and beginning to act.* With him agreeth in this *R. Tanchum*, whose words likewise, because neither book is printed, we shall set down האתין אללגתין אעני גמר ושלם קד יכון במעני אלאילא אבתדא ובמעני אלמכאפאה עלי מא תקדם פקולה הגמול אתם משלמים עלי ואם גומלים מן אלמעני אלאול וקולה אשיב גמולכם מן אלמעני אלתאני והדא אלאכתיהאם מנה תעלי סביל אלתחדיד i. e. *These two words*, viz. Gamul *and* Shillem *are sometimes in the signification of doing a thing first, sometimes in the signification of recompensing for what went before. His saying therefore*, Haggemul attem Meshallemim alai veim gomelim attem alai, *are of the first signification, but what he saith in the next words* Ashib gemulcem *of the second*, viz. *of recompence, and the interrogation from God is by way of threat.* Of the root גמל *Gamal* doth *Abu Walid* likewise observe, that it denotes *a doing in the first place, or beginning in doing, either* באלאחסאן או באלאסאה, *in doing good or evil.* So that according to him, we might think the words here to denote, *do ye of your own accord, or without provocation or occasion given do injurious things to me?* were it not that *R. Tanchum* notes[y] elsewhere, that in this signification of doing first לא יכון אלא כיר *it is not used but*[z] *of good*, which yet if there be not some mistake in his words, I do not well understand how it can be said, inasmuch as among the examples brought for proof of that signification of the word, for doing in the first place, there are some in which it is apparently spoken of doing evil; as for instance that of *Gen.* 50. 15. והשב ישיב לנו את כל הרעה אשר גמלנו אתו *and will certainly requite us all the evil which we did unto him.* There is גמל *Gamal* certainly spoken, as of doing in the first place, so of doing evil, and therefore do both *Abu Walid*, who was before him, and whom he in many things follows, as also *Kimchi* expressly say, that the word doth denote a beginning to do, or doing first, as well in doing ill as in doing good; and so are[a] *Abu Walids* words, having given some examples, as namely that which we have cited and others הדא כלה אולא

y *In his Lexicon Morshed in* גמל. z *And accordingly he seems to give the meaning of the words here, these doings which you do unto me first, i. e.* פצלא מתקדמא *as a preceding beneficence. I will speedily recompense you.* a *In the root* גמל.

ואבחרי באלאחסאן או באלאסאה *all these signify to do first, and to begin either in doing good or doing evil.* [b] Kimchi also, that it signifies תחלת הטובה או הרעה, *a first doing, either good or evil.* And so therefore according to them may it here be understood of doing ill or injury, where they had not received any. The observing of this, and reciting of the several rendrings of these words, to which perhaps more may be added, and the different distinction of them, by putting either once or twice an interrogation, shews that they are capable according to the letter of different interpretations, but the scope is still the same, viz. that they are an expostulation from God with them, concerning injuries by them done to his people, which he looks on as in them done to himself, and for which he threatens in the next words to deal with them according to their deserts, saying, קל מהרה *Kal meherah, swiftly and speedily will I return* גמולכם *Gemulcem, your recompense, upon your own head.* The word גמול *Gemul* here repeated, is by all agreed on to be in the signification of *recompensing*, or repaying them for, or returning on them what they had done; his saying that he would do it swiftly and speedily, may denote, either with great celerity, whensoever and assoon as he pleaseth, they not being able to stop or hinder him, nor [c] having time to find out way to prevent it. Or that [d] he is such, or of such power, who can as soon as, or whensoever he pleaseth, without any stop or hindrance so do; in that sense seeme to take it, such who look on the word קל *Kal* as a noun. So Munster, *leve est ut velociter reddam retributionem vestram &c.* The Tig. *Facile est ut & ego &c. velociter rependam, &c.* It is a light or easy thing to me that I should, &c. *Vatablus* making it an epithet of God *festinus cum celeritate*, Calv. *velox &c.* and so Piscat. *levis festinatione*, being light or swift with speed. These take it all as a noun adjective, yet with difference between themselves, the former making it as a description of the action, the latter as an Epithet of the agent, with whom the MS. Arabick seems to agree rendring בקפ כרעא. *Being light speedily*, but I suppose, though as to the sense it will be much one, yet that as to the literal construction they do better, who take that first word קל *Kal*, as well as the following word מהרה *Meherah*, for an adverb, that so two words of like signification joyned may give a greater emphasis to, and assurance of what is said shall be done; so is it taken by ours who (as we see) render it, *swiftly*, in which they agree with many others both ancient and modern in their several languages. For so sounds the Chaldee קליל *Kalil* (which is much the same in letter with the Hebrew) The LXX. rendring it ὀξέως, to which I suppose the printed Arabick بعجلة *Behedddat* may well answer, though the Latin Translatour render it *cum ira*, with anger, (it might rather perhaps be rendred *cum impetu* or *celeritate*, with present force) The Syriack ܒܥܓܠܐ which the Latin renders *Brevi* shortly, the ancient Latin *cito*, and to the same purpose among Modern Translators many in several languages; so as that between it and the following מהר, *Meherah*, both being adverbially taken, there is little or no difference in significat on, only that one addes (as we said) emphasis or confirmation to the other, so that some think it sufficient to expres them by one word put in the superlative degree, [e] *velocissime* most swiftly (or most speedily) which seems to import as much as the two words both of the same signification repeated do require; whether put without a conjunction between them as they are in the Original, *Kal Meherah*, and some of the Translations put, as in the Vulgar, *cito, velociter*, or with one, for making the language plainer and smoother, as in ours and [f] others, *swiftly* and *speedily*. *Abarbinel* thinks by this expression to be meant that the punishment of *Tyre* and *Sidon* (those places being properly and precisely taken) should not be deferred to be בסוף הגלות כשאר האומות *at the end of the captivity of the Jews*, as that of other nations should, but be sooner, and that which is here threatned was made good on them, when *Alexander* the Great did under the time of the second Temple destroy them. How or when others think it was to be fulfilled will after appear. He threatens that he will so in his due time return upon them, in full measure, and effectual manner, that which shall appear to be a just recompense for their evil behaviour towards him in their dealing, as they did with his people, and such things as belonged to him and his name was called upon, or were called *his* and by his name. Their doings to have been evil, and such as he was highly provoked by, as it is in these former words, or expostulation, in general intimated, so more particularly what they were, is in those that follow expressed.

**v. 5. *Because ye have taken my silver and my gold, and have carried into your Temples my goodly pleasant things.***

In determining what he means here by calling it *my Silver* and *my Gold*, and my

b *In Rad. and Comment. on the place.* c *Ar. Mont.* d *Brenn.* e *Jun. Trem.* f *So the LXX. and Syriack.*

goodly

*goodly precious things*, is between Expositors some difference. Among the Jews *Aben Ezra* expounds it, such as the Kings of *Judah* had given them, either שוחד או לפדיון *for a gift* (or present) *or for the redemption of captives*. Whom *Drusius* seems to express, saying, *aurum populi mei, quod viri pro redemptionis pretio solverent aut muneris loco inferrent ad vos*. *Kimchi* takes the silver and gold which the Israelites had, to be so called and owned by God as his, because he gave it to them. So likewise *Abarbinel*, so that in taking it from them, they robbed him or took away what was his; his was the silver, his the gold of all *Israel*, as by him given to them, so that he might still say of it לי הכסף ולי הזהב כל ישראל *mine is the silver, mine the gold of all Israel*.

This way take [g] several also among christian Expositors. Others both ancient and modern by it understand [h] that silver and gold, and precious vessels which were in the Temple dedicated to God, and so his. *Grotius* thinks not these but the former to be meant, *non quæ templi erant*, not such precious things which belonged to the Temple, and which were carryed away to *Babylon* by the *Chaldeans*, but *ea quæ populi erant*, such as were the peoples goods, and by the *Chaldeans* having taken and spoiled the City sold to their neighbours. But I see no reason why both may not be understood and looked on as comprehended. [i] *Argentum populi mei, vel argentum Templi mei*, either the silver, &c. of my people or of my Temple, or both of my people and of my Temple. So seems to be *Calvins* mind, that there is no doubt that they did rob and spoile the people of their good, and that for that they were guilty, and for that are taxed; but in a more especial manner for their taking away *sacra Templi vasa*, the holy vessels of the Temple. The silver and gold and desirable precious things of his people were indeed his, and it was just reason that he should call to account for it those that took them away, they in so doing, doing manifestly wrong to him, who owned both the possessors, and what in that kind they possessed, but more apparent wrong was certainly done to him, in taking away such things as none was looked on as owner of but himself, *viz.* the treasures and ornaments of his peculiar house, separated and consecrated to him, which though he had not need of, nor could be properly said to have pleasure in for any good that he reaped thereby, yet as tokens of his peoples gratitude, and honour, and obedience by them shewed to him, he did delight in and accept of, as what was of his own by them given to him. The robbing of him of those things was a great injury in it self, but much more yet heightened by the use that they put them to in carrying them into their own Temples להיכליהם *leheicelehem*; the word signifies either [k] *Palaces* or *Temples*, and is so rendred by some, *Palaces*, but the rendring it *Temples* seemes to have more of Emphasis in it, as greatly aggravating their crime, in that they did not only take away those things from God and convert them to their own private use, but to the greater dishonour and contempt of God, as it were in triumph over him, place them openly in the Temples of their Idols, as if they had gotten the victory over God. Those of *Tyre* and *Sidon*, and the Coasts of *Palestine* being said to have done this, seems to intimate, that they by those names called, [l] were assisting to the *Chaldeans* and partakers with them in spoiling the city of *Jerusalem* and the Temple, and for such they are in the first place taxed; and in the next words they are farther taxed for wrong done to them in respect to their persons.

**v. 6.** *The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.*

By what is said that they sold the children of *Judah* and of *Jerusalem*, to the *Grecians*, *Kimchi* expounds so as either to be meant of such young children as they stole from the Jews, while they were yet in their own country, or of such as coming and siding with their enemies, when they carried them captive, they took and got into their hands, and whether meant of one or the other, sold unto the *Grecians* who lived a great way from the land of *Israel*, that so they might not return again to their country, which is the same that *Aben Ezra* before him in briefer words expressed שלקחתם במלחמה או בגניבה *whom ye took in warre, or by theft*. Some observe that by saying the *children of Judah and the children of Jerusalem*, are not necessarily meant young children only, [m] but that it may be understood of such as were of riper age also, any of the inhabitants of *Judah* or Citizens of *Jerusalem*, called the children thereof, and so *Castalio* renders *Judæos & Hierosolymitanos*, Jews and Jerusalemites; as likewise in the next place, that which literally sounds the *sons of the Grecians*; is by ours and several others rendred simply, the *Grecians*. For the words in the Hebrew are לבני היונים *libne hayevanim*, and so accordingly by the

g *Mercer. Pet. a Fig. Grotius.* Dr. *Stokes, &c.* h *Jerom. Cyril. Tarnov.* i *Piscat.* k *Some copies of the LXX. read* οικους, *others* ναους. l *Drusius.* m *Drusius. Turn.*

[a] ancient Translators according to the letter rendred, as likewise by several more modern, *the sons of the Grecians*, as ours also note in the Margin, though in the Text putting what is thereby meant, *viz.* not children in respect of their age, but people of such a nation, and by the name *Javanim* here put, are particularly denoted *the Grecians*, so called from their father *Javan* the son of *Japhet* Gen. 10. 2. from whom they are called in their own tongue *Jones*; yet is it by some observed that that name may be also so taken as not only to design them in particular, but so as to comprehend other gentile nations also, they being of great note among them, and their language used by them, in that large acception, which St. *Paul* takes that name, when in his distinction of people into Jew and Greek, he seems under it, to comprehend all nations that could not be called Jews. So *Rom.* 1. 16. -2. 9. 10. -3. 9. and 29. -10. 12. *Gal.* 3. 28. *Colos.* 3. 11. Whether by *Grecians* here he mean such as were properly called so (between whom and the people of *Tyrus* here named [o] appears to have been commerce of old, as in trading for other things, so also for the persons of men *Ezek.* 27. 13.) or others to whom that name was communicated; such it appears are understood as were far remote from *Judeah*, and from which they should not probably return thither, by his saying, *that ye might remove them far from their border*, that is their own country and the limits thereof.

God having thus described the injurious dealings of *Tyre* and *Sidon*, and those of the coasts of *Palestine*, or of such as were under those names comprehended, towards his people, he subjoyns in the two next verses a description of what he himself will, thereby provoked, do, both for his people and to his and their enemies. First as for what he will do for his people, he saith

v. 7. *Behold, I will raise them out of the place whither ye have sold them,* [then as for what he will do to or against their enemies.] *I will return your recompense upon your head.*

v. 8. *And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.*

Of which words according to the letter, *Abarbinel* gives this plain explication, I will restore them, and cause them to return from the place whether you sold them, and by their hand will return your recompense on your own head, for that your sons and daughters shall be sold by them to the *Sabeans*, inasmuch as they are a nation far remote from you. By his saying הנני מעירם, &c. *Behold I will raise them out of the place*, though the word [p] properly seem to signify to raise them from sleep or the like, yet may also and here appears to import, as much as [q] *reduces facio*, to cause to return those that seemed to be quite lost and forgotten (like men a sleep or dead, not appearing among men) he will yet raise up again, and cause to appear in their countries, from which they had been so far and so long removed. So the *Chaldee* והא אנא מיתי להון בגלאי. *I will bring them publickly.* In his saying. *I will sell your sons*, &c. it is manifest that the word selling is not taken in its proper signification of palling over right to any thing for a price taken for it; this cannot be spoken of God, but so as to denote the giving over a thing to any, so as that he shall have just right to it and over it, and power to dispose of it, as over a thing which he had bought with his mony. In this sense is the word selling also [r] elsewhere used. So is God said to have sold the Israelites into the hands of their enemies. *Judg.* 2. 14. 3. 8. 4. 2. and 10. 7. such a deliverance the Psalmist 42. *v.* 12. calls, Gods selling his people בלא הון *sine pretio* without price (as the Vulgar renders it) or as ours *for nought*, or as in the Margin, *without riches.* In the foregoing words, *The children of Judah, &c. have ye sold unto the Grecians*, and those that follow, *and they shall sell them to the Sabeans*, it is plain that it is taken for selling for a price; but here spoken of Gods dealing, it is not so, but meant of his giving or delivering up into their hands and power, so *Kimchi* expounds it אמסרם בירם. *I will deliver them into their hand.* The not observing this use of the word, *Drusius* thinks to have been occasion to some of rendring the words ביד בני יהודה *Beyad Beni Jehudah*, *opera filiorum Judæ*, by the means of the children of *Judah*, of whom his censure is that *male exponunt*, they do ill expound it. So indeed doth *Castalio* render it; so *Vatablus* expounds it, and so *Mercer* also, yea that expression is ancienter. For so the MS. Arabick appears to have taken it, rendring על יד בני יהודה, alai yad bani yehudah, *by the hand of the children of Judah*, nor doth that of the Vulgar Latin, *in manibus filiorum Judah*, though the *Doway* render it *into the hands of the children of Judah.* That ביד *beyad* may indifferently signify either *by the hand*, or *into the hand*, there is no

n *Chald. LXX, Syr. Arab. Vulg. Lat.* o *Grot.* p *Tarnov.* q *Drus.* r *Drus.* s *Or Pagn.* in manu.

doubt,

doubt, nor do I see, though the construction be different, what great difference there will be in the meaning; what will selling them by their hand be, but giving them up into their hand to sell them, or disposse of them as they list?

As to the next words, *And they shall sell them to the Sabeans, to a people far off*; the word rendred *Sabeans* being in the Hebrew שבאים *Shebaim*, there is difference from of old amongst Interpreters. The LXX render them καὶ ἀποδώσουσι αὐτὸς εἰς αἰχμαλωσίαν, &c. *and they shall sell them into captivity to a nation far distant*, &c. So the printed Arabick following them وسلموهم للسبي الى امة بعيدة *and they shall deliver them up for captives to a nation that is far off*, upon what grounds they went in so rendring the word is apparent, *viz.* because the word שבה *Shabah*, whence they look on this as a noun derived, signifies in the Hebrew, as likewise in the Chaldee, Syriack, and Arabick, *to make or lead captive*, and so this to denote *captivities* or *captives*, as *Jerom* thinks they should rather have rendred, and so we see the Arabick to render. But no such form of a noun appellative elsewhere occurring, others generally take it here as a proper name of a people, or nation so called, viz. *Sabeans*, as also their country which they inhabited, viz. *Seba*, or *Sabah*, so the other Greek Versions τοῖς σαβαὶμ, or [t] τοῖς σαβαίοις; The Syriac ܣܒܐ; The Vulgar Latin *Sabæis*, as generally all more moderne translations. The MS. Arabick لاهل اليمن Leahlil yaman, *to the people of Yaman*, which is an explication of what people he thinks meant by those, who are called or here meant by *Sabeans*, *viz.* the inhabitants of Yaman, or *Arabia felix*, and not any others, who, or their country, might be called by the like name, as it appears others have thought to be here meant, as *Jerome*, who thinks them to have been a people *trans Indiam*, beyond India, of whom he thinks likewise the Queen of *Sheba*, who came to hear the wisdome of *Solomon*, to have been 1 *King*. 10. and whence he saith that frankincense also comes. But *Drusius* taxeth him, as being in this in an error, which he conceiveth to have been occasioned, by his not distinguishing betwixt שבא *Sheba* with Schin sh, and סבא *Sabah* with Samech S. which are distinct names of different persons (who might be the fathers of different nations) and countries (which perhaps were from them called, as *Psal.* 72. 10. מלכי שבא וסבא: The Kings of *Sheba* and *Seba*; wherever *Seba* be placed, whether in *Æthiopia*, or *Arabia Chusæa*, of *Sheba*, it is more than [u] probable, and by most agreed, that it is in *Arabia felix*, and generally agreed that thence frankinsense is brought, and most probable that thence the Queen of *Sheba* came, whom our Saviour *Mat.* 12. 42. and *Luke* 11. 31. calls the Queen *of the* [w] *South*, which seems the interpretation of *Yaman*, and saith, she came from the utmost parts of the earth, as her country being situate on the utmost shore of *Arabia* might be called; as the inhabitants are here called *a people* [x] *far off*, certainly if situate in that part of *Arabia*, they were so far remote from *Tyre* and *Sidon*, and the coasts of *Palestine*, as that they might be well so called, although the words are capable of another interpretation, which will take away scruple concerning that; which is, that they shall sell them to the *Sabeans*, [y] who shall carry them away and sell them to nations very far off, but there is no need of any such scruple. These things being observed, as the literal interpretation of the words in these five last verses, there is no great difficulty; but as to the farther meaning of them, and how, and when, and what is said, should be fulfilled, there is much, it being added, *for the Lord hath spoken it*, *i. e.* certainly [z] determined it: there is no doubt but certainly it should in its due time, and in due manner be fulfilled: but no history plainly and certainly declaring when and how it was so, hath made expositors much to vary, some adhering to a literal interpretation, others preferring a figurative, which the words seem so much to incline to, so that *Calvin* saith, *stultum esset ac puerile, nimis insistere in ipsa litera*, it would be a foolish and childish thing too precisely to insist on the bare letter; although he will not say that the Prophet speaks allegorically, and himself abstains from such expectations, as not having in them any thing that is firm and solid, yet he saith, *aliquam figuram subesse in his verbis*, that there is counted some figurative meaning in these words, *viz.* that the *Tyrians* and *Sidonians* shall be sold and sent up and down into far remote countries, *Idque fiet in gratiam electi populi & Ecclesiæ, ac si Judæi ipsi essent venditores*, and that shall be done for the sake of Gods elect People and Church, as if the Jews themselves were the sellers. From such ambiguity or latent meaning, which he observes to be in the word, seems it to be also, that, as *Ribera notes* concerning the fulfilling of what is here said, *divinant expositores & multa dicunt, sed quæ nequeant comprobare*, Exposi-

* *Aq. Sym.* t *Theodot.* u *Mercer seems to think otherwise.* w *Kimchi saith of them, the Sabeans are the Sons of Saba, and ly East and South of Israel, and Tyre, and Sidon, and Palestine.* x *See Jer.* 6. 20. y *Drusius.* z *Abarbinel.*

tors

tors go by conjecture, and ſay many things, but ſuch as they cannot make good. That which he follows is (having underſtood by the Jews all Gods elect people) to underſtand by thoſe of *Tyre* and *Sidon* and the coaſts of *Paleſtine*, [a] all thoſe nations that bordered on the Chriſtians of old, from whom they received much dammage, and the time when this recompenſe here threatned ſhould be to them, the day of the laſt judgment, and that then he will raiſe up thoſe of his Saints, whom they had ſold to forreigners, and who had died in ſtrange countries, to life again, that ſo they ſhould be preſent at the judgment, and ſee what puniſhment he would inflict on thoſe their enemies, by ſelling whome he thinks delivering them up to the Saints, who ſitting on thrones with him to judge the wicked, ſhall deliver them up to eternal captivity. By the *Sabeans*, to whom it is ſaid they ſhall ſell them, he thinks meant the Devils, to whom they ſhall be delivered up to be tormented. The ſame way of expoſition do others alſo follow, who both go [b] before and follow him, and agree with him in it: yet though the words may be ſo applyed, is it, I think, among thoſe which cannot be eaſily proved to have been the only or primary meaning of them, when, and as, ſpoken by the Prophet. We may well look for ſomething more literal in them, although when and how it was ever put, or to be put in execution, for want of plainer deſcription of the hiſtory of it in Scripture, will be hard to determine.

Among the Jews *Kimchi* ſeeming to think they are literally to be underſtood, yet in aſſigning the time when what is ſaid, ſhould be actually performed, he doth it ſo as to make all things uncertain and ambiguous, and indeed ſo as to ſignify nothing. That which is ſaid, Behold I will raiſe them out of the place whither ye have ſold them, he expounds by כי עור ישובו לארצם, &c. *For they ſhall yet return to their own land*; Although the place of their *captivity be far off, they ſhall return into their own land* הם או בניהם *either they or their children*, *or* גם הם גם בניהם *both they & their children* הם בתחיית המתים, they at the reſurrection of the dead, and their Children שיהיו בזמן הישועה *which ſhall be in the time of ſalvation.* By his words it appeares to be his opinion, that what is ſaid ſhould, according to the literal meaning of the words, be fulfilled, but that it is not yet fulfilled, nor ſhall be till the reſurrection of the dead, and the times of the Meſſiah, or Chriſt, who ſhall bring Salvation to the Jews, and is not yet come. How his opinion agrees with what other Jews think, it will not concern us to enquire: that which we ſhall obſerve is, that it is not agreeable with the verity of the Chriſtian religion, by which we are aſſured that Chriſt is already come to bring ſalvation to his people, and that his ſecond coming, at which the dead ſhall be raiſed, and both quick and dead be judged by him, is not a time of ſuch tranſactions as we here mentioned, of buying and ſelling themſelves from one nation to another, and trafficking for worldly matters, when [d] the earth, and the works that are therein ſhall be burnt up, when the wicked ſhall go into everlaſting puniſhment, but the righteous into life eternal. *Mat.* 25. 46. ſo that if ought of what is here underſtood, be to be expected to be then done, it cannot be litterally to be underſtood. As to ſuch a litteral meaning *Abarbinel* ſpeaks more intelligibly, ſaying that it was done in the time of the ſecond Temple, when *Alexander* the great deſtroyed thoſe places, viz. *Tyre* and *Sydon*. And there are among [e] Chriſtian Expoſitors who do in this way agree with him. As for what is ſaid, that *the Children of Judah and of Jeruſalem, whom they had ſold unto the Grecians*, &c. he *would raiſe them out of the place whither they had ſold them*, *Grotius* thinks to be made good under *Alexander* the great and his ſucceſſours, who in favour of the Jewiſh nation, reſtored to liberty many Jews who were captives, or in ſervitude in Greece; and as for what he threatens to thoſe of *Tyre* and *Sidon*, that he would ſell their Sons and Daughters into the hand of the Children of *Judah*, and they ſhould ſell them to the *Sabeans*, he thinks to have had its effect, when the ſame *Alexander* took *Gaza*, *Sidon* and *Tyre*. Others think the fullfilling of theſe things to be referred to the times of [f] *Cyrus*, and the [g] *Maccabees*. Others that though there be no plain Hiſtory which deſcribes the compleating of them, yet that without doubt all was fulfilled as the letter ſounds, God having ſaid it ſhould ſo be, certainly it will be the plaineſt way to underſtand it according to the letter. If any thing may be counted ſuch that hath not been fully accompliſhed, we may (I ſuppoſe) referre that (though not the whole matter, as we ſee ſome do) to the day of judgment, whom the places here named, ſhall with all others, be called to a farther account for what they at any time did in this world. As for their particular we learn from our Saviour telling *Chorazin* and *Bethſaida*; that, *it ſhall be more tolerable for Tyre and Sidon at the day of Judgment than for them*, *Math.* 11. 22.

That which from this paſſage will, according to theſe expoſitions mentioned, to be ne-

a P. 211. b *Rupertus.* c *Chr. à Caſtro. Sa. Menoch.* d 2 *Pet.* 3. 10. e *Grotius, Brennius.* f *Pet. à Fig.* g *Trem.*

ceſſarily

ceſſarily inferred is, that though God do ſuffer his people ſometimes to be trampled upon and to be contemptuouſly uſed, and injuriouſly dealt with by his and their enemies, yet he will in due time deliver them from the hand of their enemies, and to them render a juſt reward, proportionable to the wrong that they have done to his people. What God here promiſeth to do for the Jews, then his people, may all his people at all times look on as a promiſe of good Iſſue to them under any ſufferings; and in what is threatned to *Tyre* and *Zidon*, *&c.* may other enemies to Gods Church and People read their own doome. This particular example will be a proof in all other like caſes, and we may be aſſured of it, *for the Lord hath ſpoken it*, whoſe truth is not limited to any particular, but hold in all like caſes alike. The words are by [h] ſome far differently interpreted, as if by what he ſaith, he will ſell the Children of the *Tyrians*, *&c.* to the Jews, and they ſhould ſell them to the *Sabeans*, were meant the Apoſtles, ſending ſuch as were converted to Chriſt into remote parts, for bringing others in to him by Preaching the Goſpel to them, or ſuch like purpoſe: but this ſeems not ſo proper to the words, in which appears a manifeſt threat of evil, and not a promiſe of good as that would be.

Verſ. 9. *Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.*

v. 10. *Beat your plow-ſhares into ſwords, and your pruning hooks into ſpears; let the weak ſay I am ſtrong.*

v. 11. *Aſſemble your ſelves, and come all ye Heathens, and gather your ſelves together round about: thither cauſe thy mighty ones to come down, O LORD.*

Having from the beginning of *v.* 4. hitherto ſeemed to direct his ſpeech to ſome particular nations, as thoſe named, *Tyre* and *Zidon*, *&c.* he ſeems here again to return to ſpeak, [i] what may in general concern all nations of whom he had ſpoken *v.* 2. and commands it to be taken notice of by them, as if it were by an herauld, or ſuch as he imployed, proclaimed to them all. That which they are to be warned of, is that they *prepare war*, and that they muſter up all their forces, make all poſſible preparations, and uſe their joynt and utmoſt endeavours, even all the enemies of God and his Church, comprehended under the name of the *Gentiles*, for reſiſting his power, in inflicting on them what he hath determined in his appointed time to bring on them. His calling on them ſo to do, and to prepare to meet him in ſuch a manner, is a certain prediction, that however now they ſeeme to prevail againſt his Church, without any ſeeming able to reſiſt them, yet there ſhall be a time when he will appear to ſtop their violence, rage they never ſo furiouſly, and ſet themſelves together with never ſo great force, againſt him and his elect. His bidding them to *prepare warre*, and make all the proviſions they can for it, is a plain warning that he is preparing warre againſt them. So much will the words ſimply taken import; if they be taken by way of Irony or Scoff (as they are by many taken to be) then will they farther give to inferre, that when they have made all theſe preparations that they are bid to make, yet all ſhall be in vain, they ſhall not be able to reſiſt, nor to ſtand out againſt thoſe judgments that he will execute on them. What time is here pointed out, and when the things here ſpoken of ſhould be fulfilled, and by and on whom, it being not expreſſed, nor by the Hiſtory of Scripture made plain, makes the meaning very ambiguous, and ſuch as Expoſitors do not conſent in. Some think what was done by *Nebuchadnezzer* to be meant: [k] others the battel of *Arbela*, (between *Alexander* and *Darius*) to be eſpecially had reſpect to; [l] Others, ſuch things which ſhould be done under Antichriſt, toward the end of the world. [m] Others, to be underſtood as that God would ſtir up all nations, that were enemies to his people, one againſt another, to deſtroy one another. They ſeeme not any of them to make things plain; I think therefore the plaineſt way, to be that which the Learned Mr. *Lively* takes, who thinks that the day of the laſt judgment is here ſet forth, *ſimilitudine ſumpta a bello*, by a ſimilitude taken from warre, in which powerful Generals bring down and deſtroy their enemies; ſo taking thoſe here mentioned among the Gentiles for the enemies on whome God will take vengeance, and therefore calls upon them to aſſemble themſelves together, and ſo to do what he bids them, that he may ſo do. So *Jerom* ſaith to be the opinion of the Jews, which he himſelf alſo likes. So *R. Solomon* manifeſtly takes to be meant, while he puts for explication of the words, *prepare war*, אם תוכלון להלחם כנגדי, *if ye can be able to fight againſt me.* Others in a clean contrary way take them for thoſe, whom he will imploy in taking vengeance on his enemies, and the enemies of his people. Such *Jerom* mentions to have been in his time, who did think, *hæc ſanctis gentibus prædicari ut præparentur ad bellum, & pro populo Dei di-*

h *See Pelican. Mercer. Tarnov. out of Wincelm.* i *Lively.* k *Trin. Grot.* l *Lyra. Pet. à Fig.* m *Calv.*

*nicent*, that theſe things ſhould be proclaimed to holy people, that they ſhould prepare themſelves for war, that they might fight for his people. So ſeems *Cyril* alſo of old to have thought, that he doth in theſe words direct his ſpeech ὅτι τοὺς ἰδίους προσκυνητὰς, *to his own worſhippers*, to give them confidence ὅτι καὶ τῶν ἐχθρῶν ἀμείνους ἔσονται αὐτῷ προασπίζοντος, *that they ſhall have the better of their enemies by the help of him taking their part.* This way take alſo ſeveral more modern Expoſitors, who look on the words ſo to ſound as if God did [n] *colligere ſuos exercitus, & inſtruere ſuas copias, ut pœnas ſumat de hoſtibus Eccleſiæ ſuæ*, muſter up, or gather together his armies, and draw up his troops, that he inflict puniſhment on the enemies of his Church, [o] ſo as to ſhew how great forces, how numerous armies he hath ready at his call for help to his Church, and deſtruction to their enemies at ſuch time as he ſhall think fit; for as to the time deſigned, I do not ſee them to ſpeak any thing particularly.

Theſe two ways St. *Jerome*, as we ſaid, mentioning, preferres that which we have put in the firſt place, as likewiſe [p] ſeveral others do, whom I think we may well agree with in it, it ſeeming moſt agreeable to the import of the words. It was as he obſerves the opinion of the Jews in his time, or before him, with whom among ſuch as are later than him *Abarbinel* may alſo be reckoned in part, although as to the whole of his opinion, I ſuppoſe it may be looked on as ſingular to himſelf, and ſuch as we ſhall not find any other to agree with him in, nor find reaſon our ſelves to do it, and becauſe it is ſuch we ſhall give a brief account of it, that the reader may judge thereof. He ſaith, that though the words may be underſtood of a war, to which God ſhall ſtir up the hearts of the Sons of *Edom* and the ſons of *Iſmael* (which in his language are the Chriſtians and Mahometans) therein to go up to or invade the Holy land, and there to fight one with another till they be all deſtroyed, yet that without doubt the Prophet doth in that declare what concerns the reſurrection of the dead, in that he ſaith *v.* 9, העירו הגבורים *wake up the mighty men*, and *v.* 12. יעורו ויעלו הגוים *let the Heathen be wakened and come up*, uſing the word of wakening, and *v.* 14. המנים בעמק החרוץ, *multitudes in the valley of deciſion.* From theſe expreſſions he concludes the mind of the Prophet to be, that thoſe that ſleep in the duſt, ſhall awake and ariſe from their death, and that of them ſhall be ſingular or particular perſons both of the Children of Iſrael (who ſhall ariſe that they may ſee the fall of their enemies who perſecuted them) and alſo particular perſons of other nations, as to ſay, *Sennacherib*, *Nebuchadnezzar*, *Titus*, and ſuch other enemies, that they may be puniſhed together with their Seed, and that they may ſee the deſtruction of their native countries, which he ſaith to be intimated by the words, *proclaim ye this among the Gentiles, prepare war*, &c. and ſo the meaning not to be as *R. Salomo* would have it, *Prepare War, if ye can War* (or fight) *againſt me*; neither to be ſpoken concerning thoſe that came againſt *Jehoſhaphat*, according to what *Aben Ezra* cites from one *R. Moſes Mordecai*, but concerning that war which ſhall be באחרית הימים, *in the laſt days*, of which he ſpeaks ſaying, *Proclaim ye this among the Gentiles, and let them all prepare themſelves for the War*; for though the matter be made publickly known among the Gentiles, they ſhall not be able to eſcape it, what God hath ſpoken being ſure always to ſtand; and becauſe many Kings and Princes, who had done evil to *Iſrael* in their deſtruction and captivity, yet died in their honour; of them he ſpeaks ſaying, *Wake up the mighty men*, as much as to ſay, Awake, awake from your ſleep of death, draw near and come up. For there ſhall be gathered together all ſorts of nations to war, and of them alſo that dwell in the duſt, and ſhall come thither with them. But that he means not generally, all of them ſhall then live again, but ſuch as Kings and Counſellers of the earth, the mighty men which were of old, which fought againſt *Iſrael*, appears by the ſaying אנשי מלחמה *anſhe milchamah, the men of War*, viz. ſuch as warred with God and with his people, as the people of the generation of the wilderneſs are called *Anſhe milchamah* (*Deut.* 2. 14.) becauſe they did, as it were, war againſt God, and believed not his word. And as for them that ſhall then (as he thinks) ariſe from the dead, and come to the Valley of *Jehoſhaphat* (*v.* 12.) he ſaith that their riſing and coming thither ſhall be לא להלחם, *not to fight*, but to ſee that God will then ſit to judge all the Heathens round about, and to behold the judgment and vengeance that he will there execute on them: and for making good his opinion he ſaith that there ſhall be (according to what ſome of their wiſe ſay) two reſurrections of the dead, the one for that *remnant whom God ſhall call* (*c.* 2. 32.) in the time of redemption, *viz.* of יחידים מבני ישראל, *choice particulars* of the Children of *Iſrael*, as likewiſe particulars of the Gentiles, who have done evil to *Iſrael*, whoſe reſurrection ſhall come before, that they may be at that time to ſee their fall, and that this reſurrection ſhall not be but in the Holy Land, in the Valley of *Jehoſhaphat*; of whom he ſaith

n *Calvin*, o *Danæus*. p *Mercer. Riber. Pet. à Figuer. Chriſt. à Caſtro. Jun. Trem. Piſcator*, &c.

that

that *Isaiah* prophesied in those words *c.* 66.24. And they shall go forth, and see the carcasses of them that have transgressed against me. The second, he saith, shall be after that, and that a more general one, *viz.* of all the righteous *Israelites*, which have been in all generations, and likewise of multitudes of other nations, who were true believers, who shall rise in all the habitable parts of the world, and several regions thereof, to publish in the world the truth of the Lord, and of his law, that so men may be directed all of them to call on the name of God, and so serve him with one consent. To this purpose will he have to tend the meaning of the Prophet, but mingling in his expolition such fancies of his own, that I suppose he will have not many to agree with him. That he may seem himself to have suspected, while he saith that if any like not to interpret these words of the resurrection of the dead, he may look on them as an excitement to go up to that war, which shall then be. But I look not on the referring the words to the time of the resurrection of the dead, to be that which is to be found fault with, but his understanding it as he doth. If it be understood to import the same time with the day of judgment, as we take it to be, I think it to be that which amongst the several expositions of the words may seem most probable, as setting forth the great confusion that all people shall be in at that time, which is the interpretation which Mr. *Lively* preferres.

Having thus premised concerning the different opinions of Interpreters, as to the scope of the words in general, the chief of my remaining business will be to give more particularly the literal meaning of some of them, that so the reader may judge how they are applyable to any of such expositions as are given.

*Prepare war* ] so ours read in the Text, but in the Margin *put sanctity*, intimating that the word קדשו *Kaddeshu* in the Hebrew doth properly so signify. So it is manifest it doth, but withall, that it is used to signify the preparing for a thing in a solemn manner, as to which men were, as with a sacred obligation, which ought not to be neglected or violated, bound, and is therefore by the word of preparing thought to be aptly rendred, as elsewhere, so here, as well by Jewish as Christian Interpreters. So the *Chaldee* renders it זמינו עברי קרבא *prepare such as shall wage wars* ( or warriers ) *Aben Ezra* also הכינו, *Kimchi* הזמינו *prepare*. The MS. Arabick استعدوا *prepare your selves*, or be prepared, or ready, for warre, as likewise *R. Tanchum*, who rendring it אערו אלחרב اعدوا الحرب *prepare warre* ( or to warre ) explaining it by استعدوا له *be prepared, or prepare your selves for it*. By which we may understand what both the Septuagint ( as the printed Arabick following them ) and the Syriack and Vulgar Latin, with some modern meant, by their rendring, *sanctify a war*, viz. that they should wholly, as if by an holy league bound, set themselves to it, or make preparations for it as for a sacred thing, which [t] required solemn preparations. For this end ( saith he ) *wake up the mighty men*, &c. העירו Hairu, *wake up* ( from the root עור, Ur, *to awake*. ) The same word we have above *v.* 7. though in another tense מעירם *Meiram*, and there by ours rendred, *will raise them*. It appears in this conjugation to signify any raising up, as by waking from sleep, or raising from death, or stirring up to a vigorous prosecution of any thing; and in which of these notions it is to be taken must be known by what is required by the words joyned with it, and the sense of the place, which is taken. So here by those who take by the *mighty men* and *men of warre here* mentioned to be meant such of them, who having once lived had since been dead and laid asleep in the dust, is it ( as by [w] *Abarbinel* ) understood of wakening, or raising from the sleep of death to life. By those who take by them to be meant such as were yet then alive, of stirring up or exciting them to prosecute with vigor the business here injoyned, *viz.* of preparing warre, which who ever are understood are bid to do, and to *draw near*, and *come up*, viz. to come together in the presence of God, to or at the place appointed by him. By that stirring them up the *Chaldee* looks on as denoted the causing them to come publickly, so rendring it יתון כגלי, *yetun bigli*, *let them come openly*. So likewise he renders, הנני מעירם v. 7. *Behold I will bring them openly*. By יעלו yaalu *let them come up*, some [x] think allusion to be had to the situation of *Judea*, or *Jerusalem*, whither they are called, as being higher than other regions about it. That the word יעלו ( from עלה ) doth properly signify to ascend, or come or go up is no doubt, yet I suppose it is not necessary that it should be always strictly so taken, as if the height of the place whether they should come was thereby denoted. It may be that the place whether they are called is meant [y] of such as was so, though not *Judea*

t *See ch.* 1. 14. u *Grot.* w *Who seems to look on that verb properly to import such raising from death to life, as Ribera also doth.* x *Jun. Trem.* y *As the clouds, or the air, if it be understood of the resurrection or day of judgment, as* 1 *Thess. c.* 4. 17.

or *Jerusalem*; but it is not necessary that from this verb it should necessarily be concluded so to be, for that it seems, in a larger signification, to signify much the same with the preceding verb ינשו, let them draw near, viz. let them come, [z] *veniant*, as to some it seemes, which use of it may be confirmed or illustrated by the like use of a word from the same roote, and of the same signification in the Arabick tongue, *viz.* تعال (from علا *Ala*) which, though it according to the signification of the roote would properly signify, *come up*, and doth also so signify, yet in ordinary speech is used for no more than simply *Adesdum*, [a] *come hither* or *draw near*, without respect either to the height, or lowness of the place, whence or whether he is called, that is spoken to. The words are plainly an alarme to the people here called on, to make all possible preparations to the warre that they are bid to make, which is continued in very emphatical expressions in the following words also. As v. 10. *Beat your plow-shares into swords, and your pruning-hooks into spears, let the weak say, I am strong.* As if all that they were to look after was to make provision for it, and there were nothing else that they should need to look after, neither the managing of such affairs which concerned their livelyhood, as the culture of the ground, and tilling their fields, and dressing their vines and fruit-trees, that they might enjoy the necessary fruits thereof (which by that mention of the plow-shares and pruning hooks, necessary instruments for those ends, and bidding to beat them into swords and spears, instruments of warre, is plainly intimated,) or even the looking after their own bodily health, or in any thing favouring their infirmities, though they were weake. This manifestly declares the extraordinary trouble of the times spoken of, the greatness and grievousness of the warre, which should not give them leave or leisure to look after those things, by which men do ordinarily subsist, and therefore look more especially in the first place after. That this is to be the meaning is plainly shewed, by those contrary expressions of times of peace and security elsewhere used, viz. *They shall beat their swords into plow-shares, and their spears into pruning-hooks. Isai.* 2. 4. and *Micah* 4. 3. which [b] *Kimchi* thinks to be a description of peace, which shall follow the warre here spoken of: and as to the other words, and *let the weak say I am strong*, viz. put himself forward in this warre without consideration of his weakness and inability, it tends to the same purpose, it being usual for weak infirm men to favour their bodies, and not put themselves on difficult matters, as warre or the like; whereas here that is not allowed as an excuse to them, but they must put on strength, and to their uttermost, for joyning in the imployment here called to.

As for some of the words in this verse, how they are differently rendred by Interpreters it will not be much material to observe, as particularly that אתים *Ittim* (in אתיכם in *Ittecem*) is by some rendred [c] aratra, *plows*, by others vomeres, *plow-shares*, (as the Syriack ܣܟܝ ܦܕܢܝܟܘܢ) by others [d] *Ligones*, spades, by others [e] *Bidentes*, forks, or any other word denoting any such instrument of iron. [f] שחופרים בהם, *with which they digge or break up the ground.* And so מזמרותיכם *Mizmerotecem*, is rendred, as in our text, *pruning-hooks*, in the margin *Sithes*; for as to the scope it will be all one, *viz.* to shew that now there will be so much use of Iron for instruments of warre, as that whatsoever was before made of that metal for other use, should now be converted to that.

v. 11. *Assemble your selves and come all ye heathen, &c.*] עושו, ushu, *Assemble your selves.* The word is لفظة مفردة ἅπαξ λεγόμενον, no where else used in scripture, and so is to be understood (as *R. Tanchum* speaks) بحسب مجاورة الكلام *according to what shall suite with the context*, or connexion of the words in the same sentence joyned with it, [g] and according to this rule he takes the signification of it to be الانحياش والاجتماع *a being driven together, and gathering together.* Which is the signification by [h] several Expositors both ancient and modern given it, who are by ours also in it followed; whence *Aben Ezra*, and *Kimchi*, as others, think the constellation עיש aish, or *Arcturus* named *Job.* 31. 32. as appearing together in a knot. Others, he saith, look on it as the [i] same with חושו which signifies, *hasten* (by change of the guttural letters ח, and ע, one with anther) and so it is by some rendred as by *R. Salomo*, and among Christians by some [k] approved. The Vulgar Latin renders it *erumpite*, break out, which may seem to include the first meaning. So *Ribera* expounds it. *Prodite magno cum impetu ex omnibus urbibus vestris, & congregamini*, come out with great force out of all your Cities, and be gathered

z *Drus. Cast.* proficiscantur. a *Vers.* 11. *the words* באו *come, is rendred by the Arab. Mr.* تعالو
b *Drus. follows him therein.* c *LXX. Vulg.* d *Interlin.* e *Pagn.* f *Kimchi.* g *The Arab. MS. rendring it* אתלמו (*perhaps it should be* אלתמו) h *Chald. par. LXX. Syriac. Print. Arabick.* i *See note in MS. Arab. Version.* k *Tig.* Mr. *Lively.*

together

together. We may well adhere, according to the common consent of all, to what ours gives us, as a proper rendring, *Assemble your selves.* The following words are of more ordinary use and known signification, as by ours rendred, *and come all ye heathen and gather your selves together round about*; although by those that will look into the Hebrew text, it may be observed that the word נקבצו, *Nikbatzu*, rendred, *gather your selves together*, be, as to the Grammar of it, of [l] a forme not so usual, the sense requiring it to be in signification imperative, according to the regular form, of which [m] mood it would be הקבצו *hikkabetzu*, as it is in other places not infrequently; but of it in this form one only example is, as by *R. Tanchum*, so I think [n] by any others, brought, viz. נלוו *Nilvu*, Jer. 50. 5. for *Hillavu, be ye joyned*, though by some it be otherwise taken as in its proper form of the preter tense, as by ours in that place of *Jeremy*, though rendred in the signification of the imperative, as appears by their putting it as the first person plural. The words of this verse hitherto seeme to be [o] part of what God bids to be proclaimed among the Gentiles, though [p] some look on them as the words of the Prophet, but it seemes plainer to take them otherwise, as we say, and then the [q] Prophets words joyning in his wish or desire on what God had declared to be his designe of calling or causing to come together all nations, to be the following only, viz. *Thither cause thy mighty ones to come down, O Lord.* In the rendring and expounding of which we shall find much difference. The best and plainest among them I take to be that, which ours follow in the Text, according to which הנחת *Hancheth*, is taken for the imperative mood of the conjugation *Hiphil*, from נחת *Nachath*, [r] to *descend* or come down, as in the Hebrew sometimes, and more frequently in the *Chaldee*, it signifies. So the MS. Arabick, and so *Aben Ezra* and *Kimchi* render it, as well as many modern Interpreters. It is by others in the same form and from the same root taken to have the signification of *breaking*: which notion both that ancient Grammarian *Abu Walid*, and also *R. Tanchum*, rendring it *Break*, (following therein the *Chaldee* Paraphrast) seemes to prefere, though mentioning without dislike, the former version. *R. Salamo* looks upon them both so indifferent, as that he confesseth he knew not which to choose. For the latter we have indeed great authority, as of the *Chaldee* Paraphrast, and the *Syriack*, who render it both by the word חבר, which signifies breaking. To which may be referred that of the Vulgar Latin also, *occumbere faciet.* Which the *Doway* renders, *there will the Lord make all thy strong ones to be slaine.* Although to the other notion of descending it may also have respect. But now in these there may be observed, besides the difference of signification from the former, another also concerning the forme, in which they take the verb to be, while they render it not in the second person, and as of the Imperative Mood, but as in the third person, and future tense of the indicative mood. *The Lord shall break*, &c. It seems they looked on it as the [t] Infinitive Mood, which is after used for the future, which construction also ours look on as agreeable to the words, by their putting in the margin, or, *the Lord shall bring down*: and so the *Geneva* English, *then shall the Lord cast down the mighty men*, and so our older English Bibles. According to this difference concerning the notion of the verb, are there different senses given of the meaning of the word by it governed, viz. גבוריך, which is readd *thy mighty ones.* Though there be no question made of the word גבורים *Gibborim*, but that it signifies *strong ones*, or *mighty ones*; yet who are thereby meant, are according to the different senses in which the verb is taken, different opinions. They who understand the verb so as to signify to *cause to come down*, by those *mighty ones* do take to be meant Gods holy Angels, so doth *Aben Ezra* and *Kimchi*, הם המלאכים *they are the Angels.* So *Abu Walid* and *R. Tanchum* say that if the verb be taken in the sense of *causing to come down*, then by גבוריך *Gibboreca*, *thy mighty ones*, will be meant الملايكة, *Angels*, who have that title given them also *Psal.* 103. 20. that they are גבורי כח *Gibbore Coach*, *mighty in strength.* So that the import of the words and the Prophets desire will be [u] اللهم انزل علينا بها ملايكتك وجبابرتك لغوثنا ونصرنا *O God cause to come down in it* (i. e. that place, or thither, where the heathen shall be gathered together,) *thy Angels and thy mighty ones for our succour and help*; or we may say, for the destruction of these enemies there bid to assemble themselves, both being imployments on which God useth to put those his mighty ones, both the defence of his people and the destruction of his enemies. As for his people he giveth his Angels charge over them to keep them in all their ways. *Psal.* 91. 11. and how he maketh use of them for

l *See R. Tanchum.* m *In the conjug. Niphal from* קבץ *Kabats.* n *See Buxtorfs Gram. l.* 1. *c.* 14. *&c. c.* 50. *in note on the Imper. Mood.* o *See Piscat.* p *Druf. on the end of v.* 10. q *Ab. Ezra.* r *Kimchi.* s *Mercer. Glass. Gram. p.* 361. t *Abu Walid in* נחת. u *Or as R. Tanchum* ملايكتك الجبابرة *thy mighty angels.*

deſtruction of his enemies appears by what we read 2 *King.* 19. 35. how the Angel of the Lord went forth and ſmote in the Camp of the *Aſſyrians* an hundred fourſcoure and five thouſand. Of them here therefore do many of [w] Chriſtian Interpreters, as well as thoſe of the Jews named, underſtand the word, agreeable to what they take the verb to ſignify, as we have ſeen, viz. *to cauſe to come down.* But if it be taken in the other notion, which we alſo mentioned, viz. of *breaking*, or *beating*, and *bringing*, or caſting, *down*, then will not this ſignification of the noun be proper for the place; but by mighty or ſtrong ones be underſtood ſuch as, preſuming on their might and ſtrength, proudly and rebelliouſly exalted and oppoſed themſelves againſt God and his people: and ſo doth *R. Tanchum* in that way expound it, בגבוריך הגבורים עליך *he means by Gibboreca*, thy ſtrong and mighty ones, *thoſe that proudly exalted themſelves againſt thee.* (Such as are called thine, *viz.* Gods, not becauſe they were *for*, but *againſt*, him.) In this ſenſe it is plain the Chaldee takes them, as by his rendring the verb by *breaking*, ſo by his changing the perſon in the affixe or pronoun, rendring, the ſtrength of *his* ſtrong ones, viz. of thoſe of the enemies aſſembled; and in the ſame is it plain that [x] all they who do in that or like ſenſe render the verb, do or muſt of neceſſity underſtand the noun. And both being ſo underſtood, the particle שמה *ſhammah* muſt not be rendred, *thither*, but, [y] *there*, or [z] *then.* Theſe expoſitions, however differing between themſelves, yet are both ſo agreeable to the words according to the known ſignifications of them, that we ſee very learned Expoſitors in doubt, which of them ſhould be followed, and indeed one of them named will require the other to be underſtood. If it be ſaid God ſhall ſend or cauſe thither to come down *his mighty ones*, viz. his Angels, it will be neceſſarily underſtood, to break the ſtrength of, or to caſt or beat down the mighty enemies there or then aſſembled againſt his people; and if it be ſo taken as that God will beat or caſt down his ſtrong enemies, it will at once eaſily be underſtood that he will do it by the hand of his inſtruments more mighty in ſtrength, his Angels, who in ſuch, as in other caſes do his pleaſure. So in both theſe ways there is nothing irreconcileable either between themſelves or with the Original, of which they are Tranſlations, and ought to give the right meaning anſwerable to the ſignification that the words in it beare. But if we ſhall look to the Greek of the LXX, we ſhall find that, as not agreeing with either of theſe meanings which we have ſeen, ſo neither with the Hebrew Original, as now readd. Their Tranſlation being παῦς ἔσω μαχητὴς (or as ſome copies πολιμιστὴς) *let the mild be a fighter or warrier*; which no way agreeing (as we ſaid) with the ordinary Hebrew, [a] ſome conceive that they readd it otherwiſe than now it is, viz. הנחת יהיה גבור, *hannachat yihyeh gibbor*, inſtead of *Jehovah* Gibboreca, and taking *hannachat*, as having the ſignification of נוח *Nuach*, or *Nach*, to be quiet, and changing the reading of the ſecond word, and in the laſt leaving out both the note of the plural number, and the pronoun affixed. 'Tis hard to imagine that there ſhould be ſuch diverſity of reading in the Hebrew. Their rendring ſeems rather to be a repeated explication of the laſt clauſe of the foregoing verſe, *Let the weak ſay I am ſtrong*, than a proper tranſlation of the preſent words. The printed Arabick follows here all along the Greek rendring, الوديع يكون مجبرا *qui manſuetus eſt bellator eſto*, He that is mild let him be a warrier. How it came to paſs that the Greek Interpreters ſhould ſo read it, I know not. There is not certainly thence to be concluded any thing againſt the antiquity, or verity of the Hebrew reading, which all copies agree in. What alteration may be ſuſpected muſt rather be from different copies of their Tranſlation, if they were to be found.

**v. 12. *Let the heathen be awakened and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.***

Theſe words ſeem to follow, as an anſwer to the prayer or deſire of the Prophet in the foregoing words, in which he declares that certainly he will bring to effect that which he had bidden before to be proclaimed, and which the Prophet deſired, and how and where it ſhould be effected, *viz.* by cauſing all the heathen to come together unto the place by him appointed, and there executing judgment on them יעורו Yauru, *Let be awakened.* This word, though in a different form, we have above, *v.* 7. where he ſaith הנני מעירם Hinneni meiram, by ours rendred, *behold I will raiſe them* and again *v.* 9. העירו הגבורים, *Hairu hagibborim*, rendred, *wake up the mighty men*, on which place hath been ſpoken as much as may ſeem needful, there he bids ſuch as he imploys to awaken, and thoſe here he himſelf calls to awake and riſe up. The verbs here both rendred imperatively, *let them be awakened, let them come up*, are in the future tenſe, and may as well be rendred in the

w *Mercer. Tarnov. Diodati* x *Jerom. Munſter, Caſtal. &c.* y *Munſt. Tig.* z *Druſ. Tarnov.* a *Druſ. Cap.* 18

ſignifi-

ſignification of that as of the Imperative mood, *viz.* [b] *they ſhall be wakened, they ſhall come up*, and ſo would the meaning alſo be proper, and well anſwer to what is ſaid in the foregoing words, where God bids his Meſſengers, *Proclaim War*, and in order to it, to do what he bids them do, and the Prophets deſire that he would ſo cauſe it to be done; as if he ſhould here affirme that the things ſhould be ſurely brought to paſs. *The heathens* (or nations) *ſhall be wakened* (or raiſed up) the word יעורו *yauru*, being applicable either to wakening from ſleep, or raiſing up from death, or otherwiſe ſtirring or being ſtirred up. So do [c] ſome render the words in the future tenſe, *excitabuntur*, and, *aſcendent*, ſhall be ſtirred up, ſhall go up; though more generally they be rendred as they are by ours in the Imperative mood, *Let them &c.* They are likewiſe in [d] the Chaldee put in the form of the future, יתזן בולי *they ſhall come openly, &c.* whence *Ribera* inferres from the LXX and Vulgar Latin, rendring them imperatively, *imperativum pro futuro poni*, that the imperative mood is put for the future; but this note ſeems of no great moment, the Chaldee with other Eaſtern Tongues, as the Syriack and Arabick, having no other way of expreſſing the third perſon imperative but by the future, as well as the Hebrew, ſo that by which of them words of that forme are beſt rendred, muſt be judged by the ſenſe and ſcope of the place. Here it will be all one by which of the two it be rendred by, whether God, whoſe purpoſe cannot be hindred or fail, commands a thing to be done, or ſayes it ſhall be done, being a certain aſſurance that it ſhall ſo be. *And let them come up*, or,] *and they ſhall come up to the valley of Jehoſhaphat*] Above *v.* 2. he ſaith he will *bring them down* into the valley of *Jehoſhaphat*, according to which it would ſeeme more proper to ſay *come down*, as indeed men are more properly ſaid to go down into a valley than to aſcend. This ſome ſolve by ſaying it is ſpoken in reſpect to the higher ſituation of *Jeruſalem*, or the country to which in coming up they went through that valley, or [e] towards it: But I know not what certainty there is in this; I ſuppoſe it to be a plainer way, to ſay as before we obſerved on *v.* 9. concerning the word יעלו *yaulu*, that though it ſtrictly and properly ſignify coming up, yet it may be ſufficient ſometimes to take it for a coming thither, whither they are called, without reſpect to the ſituation of the place, whether it be lower or higher, ſo that we ſhall not need for ſalving the ſtricter ſignification of the word to refer it (with *Grotius*) only to thoſe *qui in ſubterraneis carceribus tenentur*, are ſhut up in priſons under ground, they that are ſpoken to being heathen, or nations indefinitely, and ſo in general. Beſides, their coming to appear in the preſence of the moſt high God, may well be ſtiled a coming up, wherever it be. The place whither they are here ſummoned and bid to come, is called *the valley of Jehoſhaphat*, as likewiſe above *v.* 2. and no where elſe under that name in the Scripture mentioned; what is by Expoſitors thought of it, and their different opinions concerning it, we have there ſaid what I ſuppoſe may ſuffice, except we ſhall add, or rather repeat that the valley of *Jehoſhaphat*, though it were at firſt according to the opinion of moſt, a name properly belonging to a particular place, *viz.* that, where God ſhewed or executed his ſignal judgment on the enemies of *Judah*, in the time of *Jehoſhaphat* (who [f] prayed to God to judge them, ſeeing he and his people had no might againſt them, and upon Gods hearkening to his prayer, and bringing deſtruction on thoſe enemies, called the place where it was done, the valley *Beracha*, becauſe there they bleſſed the Lord) yet, as *Munſter* ſpeaks, *ob exertum Dei judicium in eo loco, in generale evaſit vocabulum*, in alluſion to that judgment in that place wrought, the name therefore given to it (importing the Judgment of God) paſſed into a general name, common to [g] any place where he ſhould in like manner ſhew his power in vindicating his Church and People, on his and their enemies, by minding them of what he then did, giving them aſſurance that he both could and would ſtill do the like for them, as occaſion ſhould require. It is therefore, as above we ſaid, by others applyed to the place and time, where and when, God hath executed or ſhall execute any ſignal judgment on the enemies of his Church in their ſight, or for their ſakes. It is by *Grotius* applyed to the deſtruction of the Perſians by the Grecians, the executours of his judgments; It is likewiſe well applicable to the place whither God will gather together at the day of the laſt general judgment, to which many, (as we have alſo ſaid) think it eſpecially to belong, yet not ſo as thence to conclude with ſome

b Excitabunt & aſcendent, *Druſ.* c *Jun. Trem. Piſc.* d *As in the Syriack and Arabick.* e Verſus vallem, *Druſ.* f 2 *Chron.* 20. 12. g *The MS. Arabick verſion done by a Jew, here renders* مرج الحاصد *the Valley (or Medow) of calling to judgment, though v.* 2. *he renders the proper name of it* مرج يهوشفط *the Valley of Jehoshaphat, and there notes that this Valley had ſeveral names.* viz. 1. עמק החרוץ 2. עמק רפאים 3. עמק המלך 4. גיא ההרגה 5. גיא בן הינם 1. *The Valley of Deciſion.* 2. *The Valley of Rephaim, or Giants.* 3. *The Kings Dale* (*Gen.* 14. 17.) 4. *The Valley of Slaughter.* 5. *The Valley of the Son of Hinnom, Jer.* 19. 6.

that

that the valley of *Jehoſhaphat*, properly at firſt ſo called, ſhall be the particular place for the general aſſembling of all nations at that day, for the reaſons above mentioned; but to aſſure them that at the time by him determined, he will cauſe them all to come up to that, which, from what ſhall there be then done, may be called by that name, to the import of which (as denoting the judgment of God) reſpect here ſeems to be had; *For* (ſaith he) *there will I ſit to judge all the Heathens round about.* Were it not, whereſoever it ſhall be, ſo before called, yet for this act of God performed in it, may it now from henceforth take that name. That act is, that he will there ſit לשפט liſhpot, *to judge*, I will ſit (ſaith he) ſo ſpeaking of himſelf [h] *humano more*, according to the manner of men, or in ſuch language as men expreſs what is uſually done among them, where the cuſtome is for the judge examining matters and giving ſentence, to ſit; not as if ſitting or ſtanding were poſtures properly attributed to God. The Chaldee renders ארחזי *Ithgele*, I will manifeſt my ſelf, לשפט *liſhpot*, to judge; the word, of which the former word is in part compounded, having the name of God premiſed and joyned with it. The ſame is above uſed *v.* 2. in another form נשפטתי *niſhphatti*, and there by ours rendred, *I will plead with them.* It may well include his examining, or laying open matters, and accordingly paſſing ſentence on the perſons queſtioned and called to judgment, according to their deſerts. The perſons are here called כל הגוים מסביב, *All the heathen* (or nations) *round about*, which according to what is underſtood by the valley of *Jehoſhaphat*, may be differently, as *Grotius*, (appliably to his way as we have ſeen) takes to be meant by it, [i] all the forces or people of *Aſia*, or others otherwiſe. The plaineſt way ſeems to underſtand by it ſuch as ſhall come together, [k] *ex cunctis terræ partibus*, from all parts of the earth, or [l] all nations gathered together to be judged.

If theſe words were [m] not primarily ſpoken of the laſt general judgment, yet the expreſſions are ſuch as may mind them, and give them a certain expectation of it, in the time by God appointed for it. And ſo alſo in the words following in the next verſe, wherein he commands the judgment that he will paſs, to be executed by thoſe whom he will uſe as his miniſters therein.

**v. 13.** ***Put ye in the ſickle, for the harveſt is ripe; come, get you down, for the preſs is full, the fats overflow, for their wickedneſs is great.***

If it be enquired who are theſe, the perſons here called upon, it may be anſwered, that they are the ſame, who are before called Gods *mighty ones*, according to that rendring of thoſe words *v.* 11. *Thither cauſe thy mighty ones to come down.* That which theſe are called on to do for the executing of that judgment, which ſhall paſs on the heathen, is ſet forth in metaphorical expreſſions, taken from what is uſually done by husband-men in reſpect to their corn, *viz.* of cutting it down when it is ripe, with the ſickle, and in reſpect to their vines, *viz.* of cutting of the grapes and caſting them into their preſſes and fats, that they may preſs and tread them, which applyed to man and enemies, will denote the cutting off and deſtroying them. What is here ſaid may be illuſtrated by comparing it with like expreſſions which we have in the Scripture elſewhere. So *Math.* 13. 39. as to the firſt expreſſion here uſed, ſpeaking of the time when he ſhall deſtroy the wicked, compared there to tares growing among the corn, in the field of the world, he ſaith, *the harveſt is the end of the world, and the reapers are the Angels*, whome the ſone of man ſhall ſend forth, and they ſhall gather out of his Kingdome, all things that offend, and them which do iniquity, and ſhall caſt them into a furnace of fire. *v.* 41. and 42. Again *Revel.* 14. 15. where according to the firſt expreſſion here uſed, an Angel cried to him that ſate on the cloud, *thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ripe.* Then as to the ſecond *v.* 18. where an Angel is likewiſe ſaid to cry to another that had a ſharp ſickle, ſaying, *thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.* And (ſaith he) *the Angel thruſt his ſickle into the earth, and caſt it into the great winepreſs of the wrath of God.* From theſe places it is manifeſt that the cutting down that, מה שאנרה אן יחסר ma ſhanaho an yohſad, *the property or condition*, of which is to be reaped or mowed as *R. Tanchum* interprets the word קציר *Katzeir*, by ours rendred the *harveſt*, or as the MS. Arabick renders it אלמתחצר. that, which is fit or meet to be mown or reaped; and the treading or preſſing grapes cut off and caſt into the winepreſſes or fats, there to be preſſed or troden, is uſed as apt language to expreſs and deſcribe the execution of Gods judgments on his wicked enemies, his cutting them off and bringing them down in his due time. If it be applyed, as by many it is, and thought particularly to belong to the great and general judgment at the laſt day; to be paſſed by the Lord, and by the miniſtry of

h *Druſ. and ſee Grot. on v.* 2. i Omnis vis Aſiæ. k *Calvin.* l *Pet. à Fig.* m *As ſome think they are* nimis coacte, *too much wreſted in ſo doing, Calvin. on v.* 12.

his

his Angels to be executed, this ſeems to have confirmation by what is expreſly ſaid in St. *Matthew, that the harveſt is the end of the world, and the reapers are the Angels.* But the time of Gods ſitting to judge all the heathen round about, and the harveſt being not ſo expreſly here ſet down, others, as we ſaid, refer it rather to ſome great defeat, at ſome other time to be given to the enemies of God and his Church, and deſtruction brought on them, by the miniſtry of ſuch as he ſhall imploy, when he ſhall ſee moſt convenient, which time he expreſſeth by ſaying, *for the harveſt is ripe, the preſs is full*, by which he ſignifies what he in the following words more plainly expreſſeth, *that their wickedneſs is great, i.e.* that it is now come to a full height, and he will no longer ſuffer them; they are ripe for deſtruction, and it ſhall now certainly come upon them, and as it follows in the next verſe, *the day of the Lord is near.* What time is by the day of the Lord, and the harveſt being ripe, deſigned, it being not preciſely and particularly expreſſed, leaves a liberty of applying it to any ſignal judgement or deſtruction, which God hath already, ſince theſe words ſpoken, brought on any nation or people, who have been enemies to his people, and perſecuters of them, or ſhall yet at any time before the end of the world; but certainly to the [n] general judgment at the end of the world, they are in their greateſt latitude applicable, and ſhall have full completion of whatſoever they can be ſaid to ſignify. The ſaying, that the day ſpoken of is near, will not any way croſs, or obſtruct this meaning, what is by God certainly determined, being properly ſaid to be near at hand, and preſent, being as ſure to be done as if it were already done. Though the time may ſeem long to men, yet to God it is not ſo, with whom one day is as a thouſand years, and a thouſand years as one day (2 *Pet.* 3. 8.) and what is fartheſt off, as near at hand, what future, as preſent. Mean while his intimating here by ſaying, that *the harveſt is ripe*, that he is withal longſuffering in the account of men, and doth not ſo ſoon execute judgment on the enemies of him, and his Church, as they ſeeme to deſerve, yet is not ſlack as men count ſlackneſs, or neglectful of what is done on earth, but hath appointed a ſet time for all things as he ſeeth moſt agreeable to his juſtice and mercy, which being come he will ſo accompliſh them as to make both appear. God had devoted the *Amonites* and inhabitants of *Canaan* to deſtruction for their great wickedneſs, and promiſed to the ſeed of *Abraham* their land for a poſſeſſion, yet delayed for many years the executing of his judgments on them, even to the fourth Generation; and why he ſo would do, he giveth for a reaſon, *For the iniquity of the Amonites is not yet full*, *Gen* 15. 16. Till it be ſo he will ſpare them, and allow them time for repentance, but when through their obſtinate perſiſting and running on therein, it is come to that meaſure, he will ſurely then put a ſtop to it, and cut them off. In ſuch manner it is manifeſt that he dealt with the old world in the days of *Noah*, when, though men were grown ſo wicked that he reſolved that his ſpirit ſhould not always ſtrive with them, yet allowed them an hundred and twenty years for filling up the meaſure of their Sins, *Gen.* 6. 3. but then ſeeing all fleſh to have corrupted his ways upon the earth, he ſaith, *The end of all fleſh is come before me, for the earth is filled with violence through them; and behold I will deſtroy them with the earth*, v. 12. 13. The ſame method doth he plainly ſhew himſelf here to proceed in with them whom he now ſaith he *will judge*, the expreſſions uſed intimating that he had long forborne them, even till they were ripe in their Sins, fit for an harveſt, and as full of wickedneſs as ripe grapes, which preſſed fill the fats, ſet to take their liquor through the abundance of their juice, with which they ſwell: ſuch a ripeneſs and fullneſs of wickedneſs in thoſe ſpoken of to be denoted by theſe figurative expreſſions of the harveſts being *ripe*, and the preſſes being *full*, and the fats *overflowing*, appears by what follows in plain terms as the meaning of all, *for their wickedneſs is great*, ſo that they are now as ready for deſtruction, as the ripe harveſt for being reaped, or the grapes full of liquor for being caſt into the preſs, and troden and emptied into the fats, which through the abundance thereof they will cauſe to overflow. Concerning the literal meaning and ſignification of the words in this verſe, there is difference betwixt interpreters, as firſt concerning the word רדו *Redu*, by ours rendred, get you down (as by moſt others to the ſame ſenſe) as if it were from ירד *yarad*, which ſignifies to deſcend, or go down. But *R. Salomo Jarchi* is of another mind, who takes it to be from the theme רדה *radah*, which ſignifies, *dominari*, to rule, or have power over, and expounds it here by לשון כבישות וירידו, *the ſignification of bringing under, and having power over*, in that ſenſe which it is uſed in, in what is ſaid *Gen.* 1. 28. וּרְדוּ בִּדְגַת הַיָּם, *and have dominion over the fiſh of the ſea.* The Chaldee Paraphraſt expreſſeth it by דושישו *conculcare, tread on* (having rendred the former word באו *come*, by חותו Chutu, *deſcend*) which may ſeeme well enough to agree with that ſignification of bringing under, except we may rather

n *See Diodati on v.* 1. *and Lively on v.* 9.

think that the word in that time was used in the notion of treading, it having that signification in the Arabick tongue, in which ردي *Rada*, signifies an hard treading, as of the trotting or prancing of an horse, [o] *calcavit terram ungulis suis equus, &c.* and that the word *Radu* here, whether from ירד *yarad*, or רדה *Rada* (as from either it may be formed) was looked on as having this signification in the Hebrew, may also be well conjectured from the Greek rendring it, πατεῖτε, the Syriack ܕܘܫܘ, *&c.* the printed Arabick دوسوا, all of them, *Tread*, which is a proper term, in speaking of grapes in the wine-press, elsewhere used in Scripture, though expressed by another word in the Hebrew. So that if it be taken, as by most it is, in the signification of *going down*, even that will imply this to be the business for which they are to go, *viz.* to tread the full ripe grapes now ready for, or even already in, or filling the press, and so full of juice that upon the treading they will fill the fats even to overflowing: so saith he, השיקו היקבים, *the fats overflow.* The same words (though in another sense of the verb, *viz.* the future) we have above chap. 2. 24. ישיקו *yashiku*, shall overflow: in which place we have at large spoken of the derivation and signification of it, so that we shall not need here again to adde to it: that which will appear from what hath been there said, and here may be observed, is, that from any different significations given it, it denotes an abundance and great measure of that which is spoken of, as there and here also literally of the liquor or juice of the grapes, and so consequently here of what is likened to such grapes, which by what follows, *for their wickedness is great*, may well seeme to be understood of the great measure and abounding of them, and so is by [p] most understood, that they are as full of that as grapes of juice; yet is it by others understood of the great effusion of the blood of those wicked nations spoken of, which shall be shed in such destruction by war, as God who had long forborn them, in his appointed time would bring upon them. So *Kimchi* הוא משל לשפיכת הדם *It is a metaphorical, comparative expression for the effusion of blood*, the time that they shall dye or be slain being come, because great is the evil, which they and their forefathers have done to *Israel.* So *Grotius*, Let the fats overflow, i. e. *multus fundatur sanguis, qui cum vino comparari solet*, "let there be shed much blood "which useth to be compared (or likened) to wine, the blood he means, of those great armies, *ex omni Asia*, out of all Asia, the fields filled with which he thinks compared to, and meant by, a press full of grapes; and then the words, for their wickedness is great, to denote a reason, why he bids that bloody slaughter and destruction to be executed upon them, *ita meruere illæ gentes*, those nations have so deserved by their great wickedness.

This exposition seems more ancient, being from the Chaldee Paraphrast, who to this purpose explains the verse. *Draw out the sword against them, for the time of their end is come, go down, tread upon the slain of their mighty ones, as that is trod on which is in the wine-press: shed out their blood, because their wickedness is great.* To either of these comparisons, *viz.* either of the greatness of their wickedness to the abundance of liquor in full ripe grapes, or else of effusion of their blood to the wine in plenty pressed out of such grapes, the words may indifferently be applyed, according as that to which they are applyed will require. If it be thought that here is expressed such destruction as by the sword God would at any time bring on any enemies of his Church or People, while the world standeth as it is, then will the comparison between the juice of grapes and blood be proper to express that meaning, the abundant flowing out of the one will denote the plentiful effusion of the other (although the other also of exposing the greatness of their wickedness by the fulness of the grapes, and the fats overflowing with liquor may also be looked on as not improper) and then the last words will be a reason why their blood shall be in such plenty shed, as wine out of grapes troden in the press and filling the fats, *viz.* because *their wickedness is great.*

But if it be understood of that heavy judgment to which all wicked sinners shall be doomed at the end of the world, then will the other way of understanding by the presses being full, and the fats overflowing, the greatness of the wickedness of the men of the world, be as a reason (together with those preceding, *for the harvest is ripe*) why God will now sit to judge them, and so the last words *their wickedness is great*, be, as we before said, an expression in plain words of what is in the other figuratively given to understand, matters being so with the enemies of God and his Church, their wickedness being come to the greatest height that God will suffer; he having now determined to execute his vengeance on them, to cut them as corn fit to be reaped, and tread them in the winepress of his wrath, as grapes come to maturity and full of juice use to be pressed and troden, there shall be no way of escape for them, neither their might nor multitude by which they have hitherto prevailed, and might think still to prevail,

o *Kamus. Gol.* p *Calv. Lively.*

shall

ſhall deliver them from his mighty ones, whom he will now ſend to execute his judgments on them. Be they never ſo great in ſtrength, never ſo many in number, they ſhall all be gathered together to that place in which he hath appointed to execute his ſentence denounced on them, ſo do the next words give us to underſtand by his ſaying.

v. 14. *Multitudes, multitudes in the valley of deciſion: for the day of the Lord is near in the valley of deciſion.*

The repeating of the noun *multitudes*, in the plural number makes plainly for expreſſing the greatneſs, or well nigh infiniteneſs of the number of thoſe ſpoken of, according to a rule of the Hebrew [q] Grammarians, confirmed by many examples. But then the two nouns being ſo put together without any verb or particle to direct for the conſtruction, or for the underſtanding what is ſaid, either to, or of, them ſpoken of, or what they ſhould or ſhall do, or what be done to them, argues it a defective ſpeech neceſſarily requiring ſome ſupply to be made for directing to, and giving the meaning of them; and about that do Interpreters differ, according as they take the nouns, ſome in one caſe, ſome in another. Some taking them as in the nominative caſe ſupply, [r] *cadent*, ſhall fall, [s] *concidentur*, ſhall be cut off, [t] others *erunt*, ſhall be, [u] others *congregati ſunt* are gathered together. Others taking them in the vocative caſe ſupply [w] *adeſte*, come, or be preſent, others, [x] *ite*, go into. In this way our ancienter Engliſh Tranſlation hath it. *O people, people come into.* And that from Geneva, *O multitude, multitude come into, &c.* Others do not ſupply any verb at all, but rather look upon the words as ſpoken by way of exclamation, and ſo underſtand only a particle of admiration, as if ſeeing and repreſenting as preſent what ſhould certainly be, he cryed out by way of admiration. *O how great a multitude do I ſee gathered together! or ſhall there be gathered together*, [y] *quantum turbæ, quantum tumultus.* In which ſenſe the words as in the Original, and by the Vulgar tranſlated only *populi, populi*: and by the Authors of our laſt Tranſlation (as by diverſe others) *multitudes, multitudes*, without any ſupply expreſſed, will well bear. And are ſo by ſome of our Engliſh Divines paraphraſed, ſo by Biſhop *Hall. O what multitudes, what infinite multitudes of wicked ſinners ſhall then and there be adjudged, &c.* and ſo by Dr. *Stokes. O the multitude of hereticks, ſchiſmaticks, irreligious and prophane livers! O the vaſt company of Atheiſts, Idolaters, Tyrants, and other malicious enemies of the true profeſſion, and ſervice of God, that methinks I now ſee making their appearance in the valley, &c.* In ſtead of what ours with ſo many others render, *multitudes, multitudes* (or in ſome Synonymous words) the Greek more differently read ἦχοι ἠχήσουσι, *ſounds have ſounded forth* (or as ſome copies read [z] ἠκούσθησαν, are heard) whom the printed Arabick follows الاصحان تحنت *Concentus perſonuerunt*; The Syriack likewiſe to the ſame purpoſe ܕܥܐ ܘܥܐ which the Latin interpreter renders, *ſenſus tumultus*, the ſenſe (or noiſe) of a tumult. *Barhahlul* in his Lexicon rendring it by the Arabick word الضوضة or rather الضوضا which is [a] الجلبة واصوات الناس *a ſhouting or mixed voices of men.* The ſenſe will be much one with the former: ſuch a tumultuous noiſe arguing a great multitude of people to be met together. The difference in giving the literal ſignification of the word appears to be from the different ſignifications of the word המון *Hamon*, which ſignifies both *a great noiſe, and alſo a multitude of people*; ſome taking one, ſome the other. The cauſe of repeating the word is, as we have ſaid, to ſhew the greatneſs of the thing ſpoken of. *Abarbinel* gives here another reaſon, for the diverſe ſorts of thoſe of whom theſe multitudes ſhould conſiſt, viz. of the dead then raiſed to life, and of others that were then living of the *Edomites*) which in his language are Chriſtians) and *Iſmaelites* (viz. *Mahometans*) which ſhall, according to his opinion, which we have before ſeen on *v.* 9. &c. be aſſembled at that day of the reſurrection of the dead, which is the time that he ſuppoſeth theſe Tranſactions to belong to, and therefore by המנים המנים *hamonim, hamonim, multitudes, multitudes*, to be meant המון החיים והמון המתים *A multitude of living, and a multitude of dead.* Which conceit and expreſſion of his may, if need were, be well enough applyed to the opinion of thoſe, who look on what is here ſaid as belonging to the day of the general judgment, when both quick and dead, the whole world of men that ever were ſhall be aſſembled before the judgment ſeat of God: but will not agree with that other opinion of thoſe, who take here to be meant not that day, but ſome ſuch wherein God ſhould cauſe to aſſemble together vaſt armies (as the MS.

q *Buxt. Theſ. l. 2. ch. 2. p. 351. Glaſſ. Gram. l. 3. Tract. 1.* r *Aben Ezra.* ſ *See Druſ.* t *Jun. Trem. Piſc.* u *Pet. a Fig.* w *See Druſ. Mercer.* x *Grot.* y *Tig. and Vat. in 4to and 8vo.* z *See Druſ. and Bib. Græc. of Franckforts Edition in variis Lect.* a *Kam.*

Arabick here renders the word by عساكر) of such as had injured him in his Church, and people, and been enemies to them, that they might be cut off and destroyed; as the same *Abarbinel* also saith, that if the words be understood only of such as shall be then living, then the meaning of the repeated word will be only המונים רבים *hamonim rabbim*, great multitudes. The place where they are represented as appearing by the [b] Prophet, speaking of what should certainly be, as if at present being, or summoned to appear, is called עמק החרוץ, Emek hacharuts, *the valley of decision*, as it is in the text of our last Translation; but in the margin are put two other, viz. *of concision and of threshing*; which notes that the word hath all those significations, and that either of them gives a meaning so agreeable to the place, that the reader may take which he pleaseth. That which they choose to put in the text, viz. *of decision*, gives us to look on it as so called, because God will there decide all matters concerning those there assembled before him, and pass judgment on them according to their doings and deservings, for which reason it was before called the *valley of Jehoshaphat*, as we have seen; wherefore the Chaldee Paraphrast renders them both by מישר פלוג דינא, *the valley of the distribution of Judgment or passing judgment severally on all, according to their deserts*. The LXX. also ἐν τῇ κοιλάδι τῆς δίκης, *in the valley of judgment*, which the Printed Arabick also follows في وادية القضا. The Syriack also ܒܥܡܩܐ ܕܦܣܩܬܐ, *in valle decisionum, in the valley of decisions*. The same notion [c] the Authors of our more ancient English Translation took, rendring it the *valley of final judgment*. *R. Salomo* to this meaning also expounds it, ששם חרוץ המשפט אמת *because there is, or shall be, decided the judgment of truth*; which exposition also *Kimchi* mentions, as indifferently agreeing to the word with that other of *concision*, which, as by ours put in the margin as secondary, is by others preferred to be put in the text, as indeed in place of signification it seems to have priority, and that to be a secondary or by way of [d] metaphor taken from it; so is it by the vulgar Latin which renders it, *in valle concisionis*, *in the valley of concision*; so also by others more modern, as *Piscator*, *Junius* and *Tremellius*; and *Kimchi* (as we said) in his exposition puts it in the first place, giving as a reason of imposition of that name on the valley spoken of כי שם יהיו הגוים חרוצים וחתוכים *because the nations shall be cut off, or cut in pieces*. *Abarb.* puts as the meaning of the word in this place, and the reason of the name, לפי שכלה ונחרצה תהיה בהם שתה (Isaiah 10. 23.) *because there shall be to them* (or on them) *the consumption, even that which is determined*. The MS. Arabick renders it מרג אלקטע مرج القطع *the meadow* (or plain valley) *of cutting, or cutting off*, (although it may be understood also of determining or deciding.) *R. Tanchum* saith that the exposition of it is خندق الهلاك *the trench* (or valley) *of destruction*, and that it is so called, لما يقع فيه من القتل والهلاك في ذلك الوقت *from that slaughter and destruction, that shall in it fall out at that time*, which is the notion that *Abu Walid* also (before him) [e] prefers before any other that is given of the word in this place, it being, he saith, the same valley, which before is called the valley of *Jehoshaphat*, of which he saith, [f] *There will I sit to judge all the heathen round about*. These what they give for the meaning of the word, according to what they think the place to require, look as taken from or coming under the signification of cutting, of which *R. Tanchum* in his [g] Dictionary saith that wheresoever חרץ, *charats* (the verb) or חריץ *charits*, or חרוץ *charuts*, nouns (from that verb) do occurre معناه قطع وفرض *the meaning thereof includes the notion of cutting* or sundring. That notion *Munster* here taking (but seeming to looke on that which others take as a noun for a participle) renders it, *in valle intercisa, in the cut, or cleft, valley*: obscurely enough, as I conceive; but so (as we said) as to shew that he looked on the word as having the signification of cutting. The third rendring, which ours give choice of, is *Threshing*, which is also by divers taken. So reads our English Translation done at *Geneva*, *In the valley of* [h] *threshing*; with which agrees that which *Piscator* would have to be put as the most apposite rendring of the words. *In valle triturationis*, the Hebrew sounding as he saith, *in valle tribulæ*, of threshing instrument, which *Calvin* also thinks most agreeable to this place, having in the words before had expressions in terms known to husbandmen, and belonging to what they usually are versed about, with which this will well agree, as setting forth the greatness of the wickedness of those spoken of, and their readiness for judgment, by saying *the harvest is ripe, the presse is full*, and bidding the workmen to put in the sickle, after which the

b *See Cyril. Gualter.* c *And so Diodati.* d *Lively.* e هذا عندي اولى ما يعتقد فيه
f *Vers.* 12. g *Called Morshed.* h *With which seems to agree the Tigurine version.* Excussionis.

threshing

threshing of the corn being cut down will properly follow, and the place where that shall be done, viz. that judgment, for which they are ripe, executed on them, may well be called *the valley of threshing*. But then it will be necessary for the having the right meaning to observe, what must be meant by *threshing* in this place, that it may answer to the word חרוץ *charuts* in the Hebrew, and which is in Latin by those that we have named rendred *tribula*, viz. that it is not such threshing as we ordinarily call that, which is done by striking with a flaile, to beat out the corn, but we must understand such as is done by such an instrument, as did break and cut the straw and huskes, and so force out the corn, in which the notion of cutting will still have place. Of such instruments they have yet to this day two sorts, one of heavy planks of wood with sharp stones or flints driven into them, which being by beasts drawn over the corn laid in order, do at once (as we said) force out the grain, and beat off the husks, and cut, or break the straw into little pieces like chaffe, which they keep for meat for their cattel. Thus doth *Kimchi* describe well this known instrument in his Dictionary of Hebrew roots, telling as that from this use of it, it is called *Charuts* (from the root *Charats*) in the notion of cutting; and that the same instrument is called also מורג *Moreg*; so saith also *Abu Walid*, but then in explaining *Moreg* saith, that it is the same as נורג, *Naurage* in Arabick, which signifies any instrument يداس به الطعام حديد كان او خشب *with which corn is troden out, whether it be of iron or wood*, which is the very same explication that in the Arabick Dictionary is given of نورج *naurage*, by which he renders it. And by this explication of theirs it appears that they had another sort of instrument besides that of wood, consisting more of iron, (as to this day they have in those parts) viz. of two iron wheels dented, as I remember, with sharp teeth like a saw, and coupled with an axel-tree or beam of wood, which being drawn about on the corn in the floor, in the like manner as the former, hath the same effect as that for bruising out the grain, and breaking or cutting the husks and straw. To which manner of beating or breaking out corn with either of these instruments, allusion seems to be had *Isai. c.* 28. *v.* 27. and 28. and for such acts or dealing with corn, must threshing, if we will here use that word, as that which is with us ordinarily used for the beating out of corn, which is the end of the one word and the other, be in a larger manner than we imagine, who know perhaps no other instrument than the flaile for such purpose, be understood; and that being so understood, then will the words here, *the valley of threshing* give us to conceive that God will execute on the wicked there assembled such judgments, which may be resembled to the acts of the husbandman towards the ripe corn gathered into his floor. That executing sharp judgments or punishments may be so expressed, I suppose may appear by what is said, *Prov.* 20. 26. *that a wise King scattereth the wicked, and bringeth the wheel over them*, *Amos* 1. 3. *those of Damascus are said to have threshed Gilead* מחרצות הברזל bacharutsoth habarzel, *with threshing instruments of iron*. But perhaps in those places that is to be literally understood of execution done by those instruments, as that by *David* done on the inhabitants of *Rabbah*. 2 *Sam.* 12. 31. which is here only alluded to.

There is yet another signification of the word חרוץ *charuts*, viz. of *Gold*. This notion of it *Jerome* mentions, as if the name of the place, according as he saith to the exposition of some of the Jews, did import a place, viz. *the valley of judgment* (which they suppose to be Hell) in which *excoctis sordibus peccatorum, purum aurum remaneat*, the drosse of sins (or sinners) being purged away by fire, the pure gold shall remain, viz. the elect alone shall be left (as *Mercer* explains his meaning.)

The meaning of this exposition in summe will be much the same with what the former give, as if the place had its name for the execution of Gods judgment on his enemies, although the word *Charuts* in the other hath respect, or refers to the wicked, that shall be punished or destroyed, but in this to the Godly, which shall be freed and saved, both in the same place, and at the same time of Judicature, being to receive their doom. What ever contest be about the proper literal signification of the word, and which should be most agreeable to this place, they seem all well enough to agree in the meaning, which seems not unfitly given by *Castalio* rendring it, *in valle severitatis*, in the valley of severity. They all point at a severe proceeding of God in deciding the matters betwixt his friends and his enemies, for the freeing of the one and punishing the other in the time and place by him appointed for it. Both being by him certainly determined, the Prophet here represents them all as already assembled, or summons them to assemble themselves there, and gives us a reason of his so doing, *for the day of the Lord is near in the valley of decision. The day of the Lord*] the day, wherein he will certainly execute judgment or vengeance on

i *Both these come together. Is.* 41. 15.

his enemies is near. So certainly is the time appointed for it by him, with whom all things are as already present, and with whom [k] a thousand years are as one day, that it well may and ought to be looked on as near at hand, though according to mens way of reckoning it may seem otherwise. In respect to those different reckonings it is said by S. *Paul Philip.* 4. 5. *The Lord is at hand.* Yet again by him, that they should not be shaken in mind or be troubled, *as if the day of the Lord were at hand* 2 *Thes.* 2. 2. So of those things that were to be done, or in doing, to the last of time in this world, St. *John*, by reason of the certainty of their being fullfilled in due time, saith that they should be fullfilled, ἐν τάχει, *or shortly come to pass Rev.* 1. 1. So that we may apply to that day the words of *Habakkuk* concerning his vision, *though it tarry, wait for it, it will surely come, it will not tarry. Habb.* 2. 3. *For yet a little while, and he that shall come will come, and will not tarry, Heb.* 10. 37. So that it will concerne all without delay to prepare to meet the Lord at that day, as if they were summoned presently to do it. And this is a certain truth, whether in respect to any more particular judgment by God determined against any nation, or applyed to the day of the last general judgment, which some (as we have [l] formerly seen) take to be meant by it the one, some the other. And according as they differ as to the time, so do they also as to the place here designed by the name of the valley of *charuts*. However the name be thought to signify, according to the different opinions which we have seen concerning it, yet is it by all agreed on, that the same is meant which is above *v.* 2. and 12. *called the valley of Jehoshaphat*, and therefore it will not be necessary to add much concerning the fixing of it to any certain place, more than what hath already been said concerning it. *Grotius* according to his opinion of things here spoken, and his application of them particularly to the destruction of the *Persians* by the *Grecians* under *Alexander* the great, understands it of the valley or plaine by *Gaugamela*, [m] where was the last battel between him and *Darius*, but this may be looked on as his single opinion. *Mercer* by the giving these two different names, viz. the valley of *Jehoshaphat*, and the valley of *Charuts* to the place here mentioned, thinks to be argued, *non certo loco concluſam hanc vallem*, that this valley is not [n] limited to any one particular place, *ſed eſſe eam ubicunque Dominus de Impiis Eccleſiæ perſecutoribus pœnas ſumit & eos concidit, vel in eos certam ac definitam ſententiam fert*, but may be understood of any whereſoever God shall execute punishment on the wicked persecuters of his Church, and cut them off or destroy them, or decide and pronounce positive sentence of judgment against them. And surely if that name, or what is said shall be done in it, may be applyed to any such place, signally then may it point to the great general judgment, and the place whither all nations shall be summoned together for receiving their doom in it, to which therefore it seems for good reason to be by many more particularly to be referred the sense of whom is in the forecited Bishops *Hall's* Paraphrastical exposition thus aptly given. *For that great day of the Lord is near at hand, the terror whereof ſhall be unſpeakable in that dreadful place of Judicature.* The Epithet of *great* is not here expressed in the text (as elsewhere it is, as *chap.* 2. *v.* 11. and 31.) but it is necessarily understood by its being appropriated to the Lord; and that it should be a day or terror is manifest by the name, from what should in it be done, given to the place, viz. *the valley of Charuts*, in which soever of those significations above mentioned, as of *deciſion, conciſion*, or *threſhing* so expounded, as we have seen, it be taken. But withall both the greatness and terror of it are more largely set forth by those extraordinary strange and fearful alterations of the ordinary course of things, which shall accompany the manifestation and transactions of it, in the following words expressed.

**v. 15.** ***The Sun and the Moon ſhall be darkened, and the Stars withdraw their ſhining.***

The verbs קדרו *kadaru*, which ours render as in the future tense, *ſhall be darkened*, *and* אספו Asephu, *ſhall withdraw*, are in the Original in the preterperfect tense, and as so by the Chaldee, by the Syriack and MS. Arabick also rendred, as by the Vulgar Latin *Sol & Luna obtenebrati ſunt, & ſtellæ retraxerunt ſplendorem ſuum.* The Sun and the Moon are darkened, and the Stars have withdrawn their shining, as those of the *Doway* render it, [o] and others also. But several others, with whom ours agree, chose rather to render them as in the future, denoting what should be after, not what was either past or present. In which that they do well appears, it being manifest, that the words, when spoken by the Prophet, did concerne what should be, not what had been or at present was, and it is a [q] known and usual thing in the Prophets, when they foretell things by God determined,

k 2 *Pet.* 3. 8. l *Chap.* 1. 15. *ch.* 2. 11. *and* 31. *and this ch. v.* 9. m *Arian* de expeditione *Alexand.*
n *See Dan. on the place.* o *Munſter. Interlin.* p *Tig. Pag. Jun. Item. Caſtalio.* q *Ar. Mont.*

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to ſpeak of them as already paſt, or preſent, to denote the certainty of them, as great as if they already actually had been or were, as we have already obſerved on chap. 2. verſe 10. where we have the ſame words and in the ſame way and conſtruction; where alſo hath been ſpoken of ſuch expoſitions as by interpreters are given of them. They do at the firſt ſound, and according to their literal meaning, repreſent to us what is great and terrible, things proper to ſuch a day as may ſignally be called *the day of the Lord*, not any ordinary day. But whether they be ſo to be here underſtood, or otherwiſe, is among expoſitors great difference, as in that place we ſaw to be. *Grotius* thinks by the darkening of thoſe celeſtial bodies, to be meant, the intercepting of their light from men by the darkneſs and thickneſs of the air, cauſed by the great ſmoke aſcending from *Perſepolis* being ſet on fire, ſtill referring, as we have ſeen, all here ſpoken to the deſtruction by *Alexander* brought on the *Perſians* and their country. According to his way the words are not literally but figuratively to be underſtood, and both the day ſpoken of, and the great accidents or ſignes appearing in it, have long ſince had their accompliſhment. Others alſo look on the words as figuratively to be underſtood; but in a way far different from him, and with no ſmall difference betwixt themſelves, both as to the fixing of the day, and to the nature of the ſignes by which it is made ſignal and diſtinguiſhed from other ordinary days. Some by the Sun and Moon and Stars underſtand ſuch as were of [r] greateſt eminency and power among men, and by the darkening of thoſe celeſtial bodies and withdrawing their ſhining, their being deprived of all their glory, and the great confuſion that they ſhall be brought into. So Dr. *Stokes* paraphraſeth the words, *At the approach of this terrible day the world will ſeem to be all in confuſion. They that were the light and glory of their times, and as eminent and conſpicuous in the ſphere of their government, as the Sun and the Moon and the Stars are in the firmament of Heaven, ſhall be ſuddenly obſcured, and looſe their light.* By that terrible day, he ſeems to underſtand the day of judgment particularly; but *Danæus*, who takes the other words as he doth, thinks to be meant by the day of the Lord, any ſuch time as either hath been, or ſhall be, wherein God hath executed, or ſhall execute judgment, and ſhall execute it on nations and the great ones thereof, unto the end of the world; and that at ſuch times what is by theſe expreſſions of the darkening of theſe heavenly bodies meant, hath been, and ſhall be verifyed according to ſuch figurative meaning thereof. This expoſition is found alſo more anciently among the Jews. *Abarbinel* mentions it as agreeable to the opinion of *Moſes Maimonides*, and himſelf ſeems well to approve of it, *viz.* לפרש השמש והירח והכוכבים ער מ"נ האומות *that the Sun and the Moon and Stars ſhould be interpreted of the Kings of nations, of men of great dignity and power.* He alſo gives onother interpretation, *viz.* that by the Suns and Moons being darkened, and the Stars withdrawing their ſhining, ſhould be meant that thoſe heavenly bodies, which did portend good and proſperity to nations, ſhould reſtrain their happy influence from deſcending on them. This ſeems not ſo far different from another expoſition both of ſeveral among both Jews and Chriſtians, *viz.* that the ſaying the Sun and Moon ſhall be darkened, ſhould be an expreſſion of great [t] calamitys, and conſternation brought thereby on men through Gods terrible judgments; to men in ſuch condition all things ſeeming mere darkneſs, the Sun it ſelf not to ſhine, nothing affording light or comfort. St. *Jerome* thinks the words ſo to ſound, as if thoſe heavenly bodies not able to behold the ſorrow of that day of Gods judgments ſpoken of, and the cruel torments inflicted on them that ſhall then periſh, ſhould even out of fear to themſelves withdraw their preſence. He ſeems to refer it to the dreadful day of the laſt judgment, and ſo do others alſo, yet giving another reaſon for what is ſaid of the obſcuration of thoſe heavenly luminaries, *viz.* [u] that they ſhall be outſhined by the moſt glorious bright luſtre of Chriſt, then appearing in the brightneſs of his glory, which ſhall even obſcure the Sun it ſelf, as the light of the Sun doth that of the Moon and Stars in ordinary days, not by depriving them of the light that is in them, but by out doing and exceeding it. But there is yet another plain and more literal expoſition of the words, taking them to denote [u] ſuch prodigies as ſhall precede or attend that laſt dreadful day, and among them a real alteration in the ſhining of the Sun, Moon, and Stars, not here as elſewhere uſed as comparative expreſſions by way of ſuppoſition only, but ſuch as ſignify what ſhall then really and actually be. Theſe I ſuppoſe we may well follow, although in aſſigning how, and by what means thoſe alterations ſhall then be affected in thoſe days mentioned, men may only go by conjecture, and not by certain knowledge, till the day it ſelf appearing with its ſignes and wonders ſhall make manifeſt the certain truth. This mean while we are certain of, that what God hath ſaid ſhall be, ſhall

r *Danæus Stokes.* ſ *Kimch. on c. 2. v. 10. and v. 31. Mercer. Sa. Menoch. Tirin. and to the ſame purpoſe Cyril.* t *Lyra. and ſee Chr. à Caſtro.* u *Pet. à Fig. Ribera. Diodati.*

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in its due time, according to his will and by his power, and in ſuch manner, and by ſuch means as he hath determined, be certainly brought to paſs.

v. 16. *The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the Heavens and the Earth ſhall ſhake; but the Lord will be the hope of his people, and the ſtrength of the Children of Iſrael.*

Theſe words are by many taken for a farther deſcription of ſuch tranſactions as God will manifeſt himſelf by, at the day of judgment. The Lord, יהוה *Jehovah.* [w] Here ſome obſerve that Chriſt is called by the name *Jehovah*, which is proper to God alone, and by his being ſaid to *roare and utter his voice*, many underſtand that terrible voice, which all that are in the graves (as well as thoſe that are living) ſhall hear, and by it awakened, come forth to judgment (*John* 5. 28, 29.) and that dreadful ſentence, whereby he ſhall doom his enemies to everlaſting fire, *Mat.* 25. 41. By *Sion* and *Jeruſalem*, out of which it is ſaid he ſhall *roar and utter his voice*, according to this, will be well underſtood heaven; So Biſhop *Hall* in his paraphraſe, *Chriſt the Lord ſhall paſs a moſt fearful ſentence of judgment from heaven upon the ungodly*; and *Diodati* in his note on that place, *namely out of the ſeat of his glory, the repreſentation whereof was formerly in the Sanctuary, Heb.* 12. 22. and to the ſame purpoſe others, *è medio Sanctorum & Angelorum*, out of the midſt of the Saints and Angels, the holy ſociety of which may be called *Sion* and *Jeruſalem*. This I ſuppoſe will be ſaffer and plainer, ſo to underſtand thoſe names figuratively, than by taking them more properly to ſay that the throne of Chriſt ſitting in judgment and thence giving ſentence in terrible manner, ſhall be placed over *Sion* and *Jeruſalem*, or near them, as it is by [y] many underſtood. That theſe words are thus to be underſtood of the terrible ſentence of judgment, then and there to be by Chriſt pronounced, *Chriſtoph. a Caſtro* ownes all to agree in. He may ſay, I ſuppoſe, all that referre what is here ſpoken to the day of the laſt judgment; but there are who do not referre it to that, and ſo neither underſtand it of that place, nor of that ſentence. For there are who, by *Sion* and *Jeruſalem*, underſtand Gods [z] Church here on earth, of which thoſe places were of old the peculiar ſeat, wherein only he was truly worſhiped, but ſince the preaching of the Goſpel to all nations, give their names to it wherever ſpread over the face of the whole earth; and ſo by his roaring out of *Sion*, and uttering his voice from *Jeruſalem*, will be underſtood thoſe terrible judgments and tokens of his indignation, which he will [a] in due time ſhew in any place againſt the enemies of his Church and faithful people, however for a while he may ſuffer them to be perſecuted and oppreſſed by ſuch enemies, as if he had not taken care of them. *Grotius* reſtrains what is here ſaid to the victories of the Jews over the Captains of *Antiochus*, on whoſe Souldiers God is ſaid to have rained fire and brimſtone, as he applies what is ſaid *Ezek.* 38. 22. which I ſuppoſe is his ſingle opinion, and not neceſſary to be followed. All theſe follow the ſame conſtruction that ours do, *out of Sion*, and *from Jeruſalem*, as מציון *Mitzion*, and מירושלים *Miruſhalaim* may well be rendred. But there is yet another given by others, viz. *for Sion, and for Jeruſalem*, ſo *R Salomo Jarchi* ממה שעשו לציון *by reaſon of what they have done to Zion.* So *Abarbinel* alſo ſaith the prefixed prepoſition מי. *mi*, is מם הסבה *mem haſabbah*, the letter *mem* denoting the cauſe; as if he ſaid מסבת מה שעשו לציון *By reaſon of what they have done to Sion*, and to *Jeruſalem*, God ſhall *roar* as a Lion and utter his voice, which is alſo by ſome [b] Latin Expoſitors followed; but the former rendring ſeemes the plainer. There are by others, who differ not from the firſt in the conſtruction or literal ſignification of the words, yet other meanings of ſome of them given, *viz.* as that by Gods voice, which he ſhall utter from *Jeruſalem* [c] are underſtood thoſe comfortable words of his to his Children at the day of Judgment, *Come ye bleſſed of my Father, &c.*, or elſe as [d] others will, *miniſterium Evangelii*, the miniſtry of preaching the Goſpel. Againſt theſe are exceptions made, becauſe here it ſeems ſpoken * of only ſuch things which belong to or denote terror. Such certainly is the import of the word ישאג Yſhag, *ſhall roar*, which properly belongs to the voice of a Lion, which among creatures is looked on as moſt terrible. *The Lion hath roared, who will not hear? Amos* 3. 8. and [e] the joyning the other, *ſhall utter his voice*, as a repetition of it, or addition to it, though in a word of a more large, and not neceſſarily ſo harſh a ſignification, ſeems here to require ſomething of as great terror as the former doth, and that is by [f] ſome thought to be terrible thunder, by which the voice of the Lord is elſewhere expreſſed, as well as by the former, as if the

w *Vat.* 4°. 8°. y *Vatab. in* 4°. *and* 8°. *Chriſtoph. à Caſtro. Menoch. Tirin. ſee above of that opinion on* v. 2. *and* v. 12. z *Mercer. Tarnov. D. Stokes.* a *Calv.* b *Ar. Mont.* c *Lyra.* d *See Mercer. and Bochart. de Animal.* * *Pet. à Fig.* e *Mercer.* f *Druſ.*

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ſame thing were by both ſignifyed, it being called, the *noiſe of his voice, and the ſound that goeth out of his mouth*, Job. 37. 2. and verſe 4. it is ſaid, expreſſing the ſame thing, *A voice roareth, he thundreth with the voice of his excellency*, and v. 5. *God thundreth marvellouſly with his voice*. *Bochartus*, who thinks theſe words appliable to the preaching of the Goſpel (as we have ſaid others apply them) thinks theſe expreſſions of Gods being ſaid to *roar and utter his voice*, well to agree to it, in as much as it is, *tam clara & ſonora ut per totum orbem audita fuerit, nec ſolum aures ſed etiam auditorum animos vi ſua perculerit, & ſollicitos reddiderit de ſalute ſua cum metu & tremore procuranda*, a voice ſo clear and ſhrill that it hath been heard throughout the whole earth, and pierced not only the ears, but the hearts of the hearers by its force, and made them careful of procuring their Salvation with fear and trembling. But the deſcription of the *voice* here ſeemes not ſo much to ſet forth the ſhrilneſs or loudneſs and efficacy of it, which may well be applyed to the Goſpel, [g] *the ſound whereof hath gone into all the earth, and its words unto the ends of the world*, as the horror and terribleneſs of it, which ſeems more to agree to the denouncing of dreadful judgments; and with what terrors this ſhall be, appears not only by what hath been already ſpoken of the deſcription of it, but farther by the effects of it in the next words, *And the Heavens and the Earth ſhall ſhake*, which, however underſtood, whether literally or figuratively, argues certainly much terribleneſs in that, by which ſuch extraordinary effects, as thoſe expreſſions neceſſarily import, ſhall be produced. *The Heavens and the Earth ſhall ſhake*. A ſtrange alteration in the ordinary courſe of nature do theſe words denote, if they be literally underſtood, yet ſuch as by the power of the voice of God, to whom nothing is impoſſible, may be eaſily effected, whenſoever or on what occaſion ſoever he ſhall pleaſe; ſo that if we ſhould underſtand them literally (as ſome do) I know not what exception may be made, yet are they by expoſitors differently underſtood; by ſome, of ſuch extraordinary commotions and trembleings, which are cauſed in the earth by Earthquakes, and (as at leaſt [h] it may ſeem to men) in the Heavens by thunder, *Ut terra terræ motu, ita cœlum tonitru concuti & tremere dicitur*, ſaith Mr. Lively. *As the earth by an earthquake, ſo the heaven by thunder is ſaid to be ſhaken*: and this is language, in ſpeaking of ſuch thunder and earthquakes as are according to the ordinary courſe of nature, allowed of, but much more agreeable if it be underſtood of ſuch ſupernatural effects, as ſhall be by the terror of Gods roaring voice at the day of Judgment, attended with ſo many wonderful ſignes [i] as are ſpoken of it, by which the powers of Heaven, and the whole frame of nature ſhall be ſhaken. By it ſo applyed we may well underſtand as literally meant, that, as *Jerom* ſpeaks, *cœlorum cardines & terrarum fundamenta quatientur*, the poles of heaven and the foundations of the earth ſhall be really ſhaken. How ſhall this be thought ſtrange, when, as St. *Peter* [k] ſpeaks of the terror of that day, *The heavens* therein *ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up*. Others do not ſo literally and ſtrictly underſtand them of the frame of thoſe bodies the heaven and the earth themſelves, but of the inhabitants of both, Angels and Men ([l] as ſome ſpeak) both moved by the great terror in which the Lord ſhall appear: or (as others) *tam* [m] *cœleſtes quam terreni cives*, both the heavenly and earthly citizens, meaning the Saints and the wicked; and *Lyra* interprets that, for the receiving of the one heaven ſhall be moved, and the earth for receiving the other, hell being ſaid to be under the earth. *R. Sálomo Jarchi* expounds the meaning of, *the heavens and earth ſhall ſhake and tremble*, יפרע משרים של מעלה שרי האומות *he ſhall* [n] *take vengeance on the Princes that are above, the Princes of the nations*, ואחר כך מן האומות *and after that on the nations*. *Abarbinel* ſeemes to like of this opinion, as agreeing with one of his own (for he ſaith it may be otherwiſe all interpreted literally) which is, that by the heavens and the earth are meant המשפיעים העליונים והמחתונים המושפעים. *The ſuperior bodies which do influence, and the inferior which are influenced, which then ſhall be made ineffectual, the one from giving, the other from receiving influence*. Theſe expoſitions I find not in any Chriſtian interpreters, except we comprehend them under the general notion of *Inhabitants*, or [o] *Citizens* of heaven and earth, which we have above had. Others look on the words as [p] by way of Hyperbole ſpoken to denote ſo great a terror in the voice of God uttered againſt the wicked, as were enough to cauſe the whole frame of the world to ſhake, much more fraile weake men. [q] Others to this ſenſe, that though all things in the world, heaven and earth it ſelf, ſhould oppoſe God in his proceeding againſt the enemies of his Church, they ſhould not be able to withſtand him, at

g *Rom.* 10. 18. h *Tirin.* i 1 *Theſ.* 4. 16. *Mat.* 24. 29. *Luc.* 21. 25. k 2 *Pet.* 3. 10. l *Pet. à Fig. Sa. Menoch. Ribera.* m *Chr. à Caſtro.* n *Shall make ineffectual.* o *Grotius by the Heavens underſtands the Angels.* p *Mercer Menoch.* q *Calv.*

the terror of his voice they should all quake and tremble, and he prevail over them. In all these ways, to what time soever they referre the words, whether to the day of the last judgment, or to any other time wherein God hath brought, or shall bring, any signal destruction on the enemies of him and his Church, it appears that though he do suffer those his enemies for a while to prosper and prevail, yet he will in due time take vengeance on them, and appear with such irresistible power and terror, that they, though they had the whole world on their side, shall not be able to stand against, but fail and tremble under it, without knowing where to seek, or whither to fly for succour from it: mean while, though so great be the terror with which he shall at any time appear, yet the effects thereof to those to whom he so appears shall be much different, other to his enemies, other to his friends. All cannot but fear, but that fear, while it shall cause in his enemies despair, and end in their utter destruction, shall but awaken his children, and cause them to draw nearer, and fly to him for refuge, and adhere more closely to him. So the next words shew how it shall be with them in that great day of terror and confusion to his enemies. *But the Lord will be the hopes of his people*, &c. [s] *But*, for *and*, or, *for the Lord will be*, or *shall be*, *erit*, or as [t] others, *est*, is; for the verb being not expressed in the Hebrew is diversly understood, by some as in the future, by others in the present tense; that in this place makes no great difference, being spoken of the Lord, who was, is, and will or shall be always the same, as in other cases, so in what he is here said to be, or that he will, or shall be, even in the time of greatest fear and terror to others, *the hope of his people*, &c. so that when others droop in despair, they may, as our Saviour bids them, *look up, and lift up their head*, as assured that *their redemption draweth near*, or is now come, *Luk.* 21. 28. For what is in the Text put, *the hope*, is in our Bibles of the last translation, put in the Margin, *Heb.* (*i. e.* in the Hebrew it is) *place of repair, or harbour*. These make but the same sense, which either of them be taken, and the Hebrew indifferently signifies either, being the word מחסה *Machaseh*, which coming from the word חסה *chasah*, which signifies both to *repair*, or *betake one self to*, and also *to hope*, or *trust in*, may be rendred by either of them, or other of like nature, and is to such purpose by most rendred, as either, [u] *spes*, [w] *receptus*, [x] *refugium*; yet have we in some ancient translations a more different signification: as namely in the LXX. who read the words, καὶ ὁ κύριος φείσεται τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχύσει τοὺς υἱοὺς Ισραήλ, *and the Lord shall spare his people, and shall strengthen the Sons of Israel.* So likewise in the printed Arabick which follows the Greek. So also in the Syr. ܘܢܬܪܚܡ ܠܥܡܗ ܘܢܬܬܩܦ ܠܒܢܝ ܐܝܣܪܝܠ, which gives to conjecture, that the word חסה *chasah* was anciently used in the Hebrew, not only in that forementioned signification of *repairing to*, or *hoping in*, but also in the same that חום *chus* is, *viz. to spare*, or *be propitious to*, for which we have a probable argument, for as much as in the Syriack of nigh affinity with it, both those roots, as well ܚܣ or ܚܦ *Chaso*, or *Chasi*, which answers to חסה *chasah* in Hebrew, as ܚܦ *chas*, which answers to חום *chus*, signifies *to spare, to be merciful* or *propitious*.

These whose hope God will be, are *his people*, those whose strength he will be, the *Children of Israel*, both appellations denote the same persons, *viz.* such as rightly believe in him, and faithfully serve and obey him, they are *his people*, they only, *his Israel*, not they who are descended from *Israel* only according to the flesh; thus we are taught to understand that title, where given to Gods people; so by the Apostle telling us *Rom.* 9. 7. *that they are not all Israel, which are of Israel, neither all Children, because they are the seed of Abraham*, but as many as walk according to the rule which *Israel* did, in true beliefe and sincere obedience, and constant adherence to God, though they be not according to the flesh of *Israels* seed, *they are the Israel of God*, (*Gal.* 6. 16.) To such only do the promise here, and the like elsewhere made to the people of God under the name of *Israel*, or, *of the Children of Israel*, properly belong; [x] it is their peculiar priviledge to finde God their hope and strength, or a sure refuge, when he proceedeth with greatest terror against his and their enemies, though they have perhaps seemed before most hopeless and helpless of any: what effect this dealing of God shall have with them, the words in the following verse declare.

**v. 17.** ***So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.***

By seeing what they now see effectually brought to pass, they shall now indeed, and by certain experimental proofs assuredly know

r *The copulative* ו, *v, is in one of these significations as the sense requires.* s *Jun. Trem.* t *Vulg.* u *Jun.* w *Tig. Chald.* סמך *a prop.* x *Pet. à Fig.*

what

what they did before only by faith and hope rely on, viz. that however hitherto things went with them, ſo as might tempt them to think that God had no regard of them, yet that he in truth was *the Lord their God*, who ſtill had an eye on them, and took eſpecial care of them, and ſo ordered things as that they ſhould prove in the iſſue for good to them. This ſeemes the import of the words, by which God expreſſeth that relation, which he hitherto owneth them in, to himſelf, viz. *that he is the Lord their God dwelling in Zion his holy Mountain.* They ſhall know that he the Lord, the God of the whole earth, of all fleſh, is ſo to them, not only as he is to all the reſt of the world, but by a peculiar right and relation *their God*, dwelling and reſiding in a more particular manner among them in *Sion*, as in his proper habitation and place of reſidence, conſecrated and made holy to himſelf above all other places, and ſo neceſſarily having greater priviledges and tokens of his preſence and favour than any others. Of that expreſſion whereby he calleth himſelf *their God.* See above chap. 2. *v.* 27. of what may be meant by *Zion* there alſo *verſe* 32. what peculiar ſignes of his preſence he did of old, till Chriſt's coming, ſhew in that place ſo properly called, and is therefore ſaid to dwell in his Temple there built, is well known; but it is ſince, beſides that, in a larger ſenſe uſed to denote the Church, and that whether militant here on earth, and in any place thereof, or triumphant in heaven, and is here by Expoſitors of it underſtood, and by * ſome in the one reſpect, by y others in the other. God certainly dwelleth or ſheweth ſignal tokens of his care of it and preſence with it in both. The meaning of what God here ſays they *ſhall know*, by ſeeing what he hath done, *Abarbinel* thus gives. That when the children of *Iſrael* ſhall ſee that great vengeance (of God) on their enemies, and eſpecially when they ſhall ſee the dead raiſed up again on the earth, they ſhall know and believe in truth that the Lord he is their God, that continually lookes after them (or hath care of them) and that the world is not guided in its courſe (as to them) by way of nature or by way of accident, but that the affairs אומתנו, of *our nation* (ſaith he) are all of them ordered by way of providence, which is that which he ſaith, *and ye ſhall know that I am the Lord your God*; and alſo that they ſhall know that the *Bleſſed one dewelleth in Zion, his holy Mountain*: as much as to ſay that his glorious preſence and holineſs ſhould reſide there in greater meaſure than in former time, &c. His meaning expreſſed in terms agreeable to the opinion of the Jews, who challenge God and his eſpecial care and providence as their own peculiar, and reſtrain his Church, the ſeat of which was anciently their *Zion*, to their nation alone, would, if put into ſuch as Chriſtians informed by the Goſpel do underſtand and uſe, agree with that of thoſe ancient Expoſitors, who underſtand what is here ſpoken, of Gods great goodneſs, and ſignal tokens of his favour, which he ſhall manifeſt in and to his Church, eſpecially when he ſhall, after the reſurrection, make it triumphant in heaven, when all his Saints, the members thereof, ſhall without any intermiſſion enjoy perpetually his glorious and gracious preſence, and be freed from all fear of enemies. Surely the great benefits and tokens of Gods favour to his Church will not till then have their full completion, and in their perfection be made good to it; yet hath it then always Chriſt in ſo good meaſure communicated to it, even while militant in this world, as to juſtify the applying the words (as by others is done) even to that, as enjoying Gods preſence and ſignes of his providence and protection, ſo as no other ſort or ſect of men, do or ever did; and z what they want of full enjoyment of them in act and preſent ſenſe of ſight, is ſupplyed to them by the ſight of faith and certain hope. Which alſo will be to be underſtood in interpreting the next words. *Then ſhall Jeruſalem be holy, &c.* In which, *Jeruſalem* may be taken, and by many, yea by moſt is, and I ſuppoſe rightly, as *Sion* which was in it, not for the city properly ſo called, but for that of which it was a type, viz. the Church of God, and that whether militant or triumphant, and by a ſome it is here underſtood of that militant here on earth, by others very many, of that triumphant in heaven, which is called *the holy Jeruſalem deſcending out of heaven from God.* Rev. 21. 10. which of thoſe we ſhould rather joyn with, will be beſt judged by conſidering what is ſaid of it, that *then it ſhall be holy, &c. Then*, (or And) *Jeruſalem*, the place by that name meant ſhall be holy, קדש Kodeſh, *holyneſs*, as ours in the margin note the Hebrew literally to ſound, the word being a ſubſtantive, and in the abſtract, not in the concrete or an adjective, which may well be looked on to denote a ſuperlative degree of holineſs more than what is given to underſtand, when a thing is called ſimply in the concrete *holy*, that it is all holy as holineſs it ſelf, and ſo the place of which it is ſaid that it ſhould ſo be holy in a ſuperlative degree above what that of

* *Mercer.* y *Pet. a Fig.* z Quæ enim iſta habet in re, hæc latet in ſpe. *Pet. a Fig.* a *Mercer.* Hoc de eccleſia in terris intelligo.

that name at that preſent was. *Jeruſalem* as then it was, was called the holy city, as *Nehemiah* 11. 1. and 18. *Iſai.* 52. 1. *Math.* 4. 5, and 27. 53. and elſewhere. The ſaying here it ſhould be *holineſſe*, ſeemes to argue, that it ſhould now either obtain a greater perfection of holineſs, or that another *Jeruſalem*, than that which was then, is meant. *Abarbinel* thinks an alluſion to be here made to the ſeveral degrees of holineſſe, which belonged to ſeveral places in *Jeruſalem*, when it was in its beauty. His words in his Commentary on this place, following thoſe already cited from him, thus ſound, "that whereas in the times "of the firſt Temple, the houſe of God was "holy, and no man might enter into the "היכל *hecal*, the body of the Temple, except "the Prieſts of the Lord, much leſſe into the "Holy of Holies, into which none entered "but only the High Prieſt once in the year, "then לעתיד לבוא *in the time to come*, the "whole city of *Jeruſalem* ſhall be in degree "like to the holy houſe, and the Temple of "God, ſo that no uncircumciſed or profane "perſon ſhall enter thereinto, by reaſon of the "manifeſtation of the acts of the majeſtatick "preſence in the midſt of it. And therefore he ſaith, *Jeruſalem ſhall be holy* (or holineſſe) *and ſtrangers ſhall not paſſe through there any more* לקדשתה, *by reaſon of her holineſs.* Others, he ſaith, do otherwiſe interpret it; viz. that by ſaying, *ſtrangers ſhall not paſſe through it any more*, is meant that they ſhall not paſſe through *Jeruſalem* any more to warre againſt it, when they ſee that great ruine, which ſhall be on thoſe nations, which went up againſt it to take it; which he ſaith, is alſo a convenient expoſition. Much the like to both theſe expoſitions have we before him from *Kimchi*, whoſe words ſound. "And *Jeruſalem* ſhall be "holineſſe, i.e. as an holy thing prohibited to "ſtrangers (or unlawful for ſtrangers to med-"dle with) and ſtrangers ſhall not paſſe through "it any more, viz. to hurt it as hitherto they "have done. It may, ſaith he, be alſo under-"ſtood, that ſtrangers ſhould not enter into "*Jeruſalem*, becauſe great ſhall be the holi-"neſſe thereof לעתיד *leatid*, in the time to "come: ſo that as it was unlawful (former-"ly) for any, even an Iſraelite, to enter into "the Temple, ſo then ſhould the whole city "be holy, ſo that no ſtrangers of the nations of "the world ſhould enter into it. In theſe expoſitions are obſervable two things, firſt, that by *Jeruſalem* they underſtand the city properly and literally ſo called. Secondly, that the great priviledges of extraordinary holineſs and ſecurity promiſed here to it, belong לעתיד לבוא *to the time hereafter to come*, by which *Abarbinel* expreſſeth himſelf to mean after [b] a reſurrection of the dead. *Kimchi* doth not name the time, but we may well think he meanes, [c] *Somniant illam terrenam Jeruſalem, quam expectant per Meſſiam ædificandam* (as one expreſſeth) in that earthly *Jeruſalem* which they dreame of, which they expect ſhall be new built by the Meſſias. But this conceit of theirs, viz. that there ſhall hereafter be ſuch a glorious *Jeruſalem* on earth, to which ſhall be made good ſuch great priviledges as are here mentioned, we look on as among thoſe things, which the Jews vainly and groundleſly expect to be done in and for their nation in time to come, conſequent on their opinion that Chriſt is not at all yet come. Among Chriſtian Expoſitors who know and acknowledge him to be come, ſuch as will here by *Jeruſalem* underſtand that city properly ſo called, muſt neceſſarily look on theſe things as ſuch as referring to it have already had their completion, while that ſtood in its glory, but the aſſigning when they were made good is, I ſuppoſe, that which we ſhall not find any of them to ſatisfie us in; which is the cauſe, we may ſuppoſe, that *Cyril* and *Theodoret* look on the good things here promiſed, if referred to it, to be not an abſolute, but a conditional promiſe, that if, or when the inhabitants of that city ſhould purge themſelves from all iniquity and falſe worſhip, and ſerve God in purity and ſincerity, as they ought to do, then ſhould they be in ſuch an happy condition as is here deſcribed. If things were not ſo with them, it was, ſaith *Theodoret*, becauſe their evil doings hindred them from ſo being, Gods promiſes to them requiring, that the conditions on their part required ſhould by them be made good and obſerved. The ſame ſaith *Aben Ezra* among the Jews, ſuppoſing to be underſtood אם ישמרו &c. *If they ſhall obſerve the law of the Lord*, as it is expreſſed in Zech. *by whom having promiſed many good things, as that he would dwell in the midſt of them.* Chap. 2. 10. he after adds c. 6. 15. *and this ſhall come to paſs, if ye diligently obſerve the voice of the Lord your God.*

*Grotius* hath no more on this verſe than to explain that which is ſaid, *there ſhall no ſtranger paſſe through her*, by ſaying hereby to be meant *hoſtili exercitu*, with an enemy Army, not mentioning of what time it is meant; but by what he ſaith on the foregoing verſe it is manifeſt, that he underſtands it of ſuch time as was after the defeat of *Antiochus*. But as to the moſt part of Chriſtian Expoſitors, whom I have ſeen, I find them not to receive ſatisfaction from ſuch a ſecure condition as can be aſſigned to the earthly *Sion* or *Jeruſalem*, after

b *For a double reſurrection he thinks ſhall be.* c *Pet. a Fig.*

the

the uttering of these words by the Prophet, and that therefore they look on those names as here figuratively taken (as elsewhere oft they are) to signify the Church of God, and that either as Militant here on earth, or triumphant in heaven, in both which respects that name agreeing, and being applied to it, by some it is here looked on as denoting it in the one, by others in the other. In both, the things here said will well agree and be applied to it, though in the one, viz. of the Church militant, having a more evident completion, according to the utmost that the words can import, than in the other. Whereas if they be applyed to the Church militant, though that may be said to be holy, or holiness, [a] being clad with the righteousness of its Spouse Christ imputed to it, [c] *sanctifyed by faith in him*, [f] *who gave himself for it that he might sanctify it, and cleanse it by washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle*, &c. *and that there shall no stranger passe through it, he having said that the gates of hell shall not prevail against it* Mat. 16.18. Yet there seems place for exceptions against this exposition, as that the visible Church hath never been so pure and holy, but that there have been many of impure and unholy conversation in it, who have yet professed and pretended themselves to be true members of it: again that the purest and holiest parts of the Church have been oppressed and even trampled upon and profaned by strangers and enemies to it. According to some these objections are solved, first, by saying, that the profane Hypocrites, though mingled with the true professors in the pale of the Church, as tares growing in the same field with the wheat, yet are not members of the Church, and therefore do not make it unholy. Though to men, who are not able so well to distinguish one from the other, they may bring a scandal on it, yet in Gods sight they do not, who looks on as, and acknowledgeth for, his Church and members thereof, only such as are pure and still sincere in heart, and labouring after holiness, however liable to failings. [g] *In vera enim Ecclesia, quæ Dei sponsa est sine ruga & macula, impiis etiam in hoc sæculo locus non est*, &c. For in the true Church, which is the spouse of God without wrinkle or spot, profane and unholy persons have not, even in this world, any place. However they may pretend to be part thereof, and deceive men, they cannot deceive God, *qui illos ex Ecclesiæ suæ numero non habet*, who reckons them not in the number of his Church, or citizens of the holy *Jerusalem*, which in respect of the sincere part thereof, is by God sanctified, purged, and made, and called holiness, and his promise to them shall not be void. Then, as for what may be said that even these are often overcome and oppressed by their enemies, is by [h] some answered that the reason of this is not from Gods failing in his promise, and faithfulness to them, but from their own default in not making good in themselves what is as a condition expected on their parts, viz. that they keep themselves holy, as he hath afforded them means to do, and expects they should do. *Hoc debet imputari peccatis nostris, nos enim facimus rupturas* (saith *Calvin*) This is to be imputed to our sins, for we are those that make those breaches, by which those enemies of the Church enter in and trample on it. [i] *Quoties illud fit hoc nostro vitio fieri certum est*, saith another, as oft as it is so with the Church, it is certain that it is by their own fault; so looking on the words including as well a condition in them required, that they should keep themselves such, as God promiseth he will make them, if they will have the other promise of his defence of them from their enemies breaking in on them, made good to them. This answer is agreeable to what we before saw to to be the opinion of *Theodoret*, though taking perhaps *Jerusalem* in another meaning than these do. [k] Another answer also we find given, viz. that such afflictions and persecutions which befall the Church, or the seeming of strangers or profane enemies to prevaile over it, do not contradict or make void this good promise here made to it. That no such *shall passe through her*, nocendi scilicet causa, *so as to do her hurt*. For though she may be assaulted, yet God will never suffer her to be quite overcome or destroyed; so that she hath still wherewith to comfort and sustain her in her afflictions, so that they shall not do her harm, but more stir her up in the study and wayes of holinesse, and confirm her. These considerations will be sufficient to shew, that if by *Jerusalem* here be understood *the Church militant here on earth*, these good promises do belong even so, and are so made always good to her. Yet do others think it more safe and plain to referre it to that triumphant in heaven, to which the words will in their most comprehensive signification agree. That shall be *holy* (*holiness to the Lord*) in all respects that that Epithet may be thought to import it, 1. *holy*, [l] as *pura ab omni labe culpæ*, the members thereof being pure and cleansed from all spot and defilement of sin. 2. *Holy*, [m] as a sacred thing wholly consecrated unto God, his peculiarly, and so [n] *chara Deo, & sub ejus cura favore ac tutela*, &c. dear unto him, and

d *Tarnov.* e *Act.* 26.18. f *Eph.* 5.25.26.27. *Tit.* 2. 14. g *See Mercer.* h *Calv. Gualt.* i *Gualter.* k *Mercer.* l *Ribera.* m *Pet. a Fig.* n *Lively.*

under his care, favour, and protection, safe and free from the dominion, spoile, and possession of profane people, by which it might be profaned and polluted. 3. *Holy* as not admitting or acknowledging for members of it any unholy or profane persons. *For there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lye.* Rev. 21. 27. which is plainly expressed here in the following words, *and there shall no stranger pass through her any more. No stranger*] none that are without Christ [o] *aliens from the commonwealth of Israel, and strangers from the covenants of promise*; the word not being taken here as importing distinction of nations, so as to account them strangers one to another in that regard. For in Christ and his Church is no such distinction or difference betwixt [p] *Greek and Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free*, that because of any such carnal respect any should be accounted strangers to his Church, they being [q] *all one in him, all the* [r] *Israel of God,* [s] *fellow citizens with the Saints, and of the houshold of God.* But the *strangers* to his Church here are such as are so in respect of their relation to God and his truth, strangers, [t] *à fide*, from the true faith in him, unbelievers, profane and wicked persons, and enemies to his Church. Of such it is said that they shall not pass through his holy *Jerusalem*, his Church, either to do violence to it, or to profane it, or we may say they shall have no intercourse at all with it. The Syriack here (as it is in the copies that we have) renders it ܠܐ ܢܥܡܪܘܢ *lo yaamerun non inhabitabunt*, shall not dwell in it. Which though the meaning be good, and may be comprehended under the other which the Hebrew literally signifies, and all other interpreters generally take, viz. that of passing through, yet I cannot but doubt whether the Author of that version did at first so render it, and not rather ܠܐ ܢܥܒܪܘܢ *lo neeberun*, which agrees as in the radical letters with the Hebrew, so in that signification which others take it in, of larger extent than dwelling in, which seemes to import a fixed resting in a place, whereas the other notes any comeing at all or having to do in it; which to be the condition of strangers or profane persons in respect of the heavenly *Jerusalem* the Church triumphant, to which this last opinion mentioned restrains this promise or priviledge, is given us to understand by what *Abraham* in the parable *Luke* 16. 26. saith as from heaven to the rich man in hell, *between us and you there is a great gulfe fixed*, so that there is no passing of the inhabitants of the one into the other. Such alteration that we conjecture to be in the Syriack copies that we have, both written and printed, from what the Author of that Translation first gave, is but by an easy mistake in some ancient transcriber of the letter ܒ *b* for ܡ *m*, and so for *Neebarun shall passe*, writing *Neemarun*, *shall dwell*, which giving a good sense might make neither him, nor any that wrote after him, to suspect any error in the reading. But 'tis not impossible that the Author himself might so at first render it, and think by not passing through the place to be meant not dwelling or having liberty of residing in it, as certainly no profane person or strangers to the true faith shall have in the Church triumphant, to which that the words here chiefly referre, may seem also shewed by the adding the particle עוד *od, any more, or at all*, which takes away that exception, which the other opinion of those who referre them to the true Church even here on earth, and yet militant, seemes liable, because therein the wicked and profane mingle themselves among the true members of it, though not being members of it, but meer strangers to it. Yet seeing it cannot be doubted but to that, even on earth, the great and good promises of God do belong, it seemes not amiss with others to joyn both these together, as both had respect to, as sharers of these great priviledges here mentioned, viz. that they shall be made good [u] *in Ecclesia militante, quæ postea fiet triumphans*, in the Church militant, which shall after become triumphant. Here on below, no strangers shall prevaile over it, there, above, none at all assault it or approach to it.

v. 18. ***And it shall come to passe in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of shittim.***

Having in the foregoing verse shewed what security the holy *Jerusalem* shall be in from all profanation and violence by any enemies, he here farther proceeds to shew the great happinesse of the inhabitants thereof, by describing the plentiful enjoyment that they then shall have of all such good things as may conduce thereto. The words in which he expresseth himself, saying, *the mountains shall*

o *Eph.* 2. 12. p *Colos.* 3. 11. q *Gal.* 3. 28. r *Gal.* 6. 16. s *Eph.* 2. 19. t *Vat. in* 8vo. u *Vat. edit. in* 8vo *and* 4to.

*drop*

*drop down with wine, and the Hills ſhall flow with milk*, &c. appear at firſt reading to be as *R. Tanchum* ſaith, استعارة لكثرة الخصب والبركات *a metaphorical figurative ſpeech, denoting abundance of plenty and bleſſings.* The mountains, ſaith he, ſhall drop down עכים *asis, new wine*, as ours with ſeveral others render the word by *muſtum*, new wine. For there is difference betwixt interpreters in rendring it both here and elſewhere, where it occurres, as [w] beſides others, it doth above chapter 1. 5. and likewiſe *Amos* 9. 13. where much the ſame words that here occurre, and ours render the word עכים asis *ſweet wine*, though putting [x] in the Margin, *new wine*, as here in the text they put it. The Chaldee in all theſe places put חמר נהרא Chamar merat, *vinum merum*, mere, pure wine (which ſome render here [y] *vinum inebrians*, wine that maketh drunk (ſtrong heady wine) The LXX here, and *Amos* 9. 13. render it γλυκασμὸν; the Vulgar Latin, *dulcedinem*, ſweetneſs, the *Tigurin* verſion here and above Chap. 1. *ſuccum expreſſum*, juice ſqueezed out, and in *Amos*, *ſuccum dulcem* ſweet juice. *Caſtalio* here, as in the other two places, *laticem*, juice, without any epithet added to it. On theſe little differences we need not much to ſtand, in as much as (as hath been on chap. 1. 5. noted) the word being from the root עסס *aſas*, which ſignifies to preſs or tread on (as *Malachi* 4. 3.) will properly ſignify in general any juice or liquor that is by preſſing or treading ſqueezed out of any fruit or other things, without limiting it by any quality of ſweet, or ſower, or the like; and becauſe wine is ſo made, and was the moſt in uſe among other liquors ſo made, may it well, as the place where it occurres will require, be underſtood more peculiarly of that; as it is therefore here by ſo many done, and becauſe that, eſpecially when new, is uſually ſweet, therefore not unfitly with that epithet of new or ſweet, which the LXX and vulgar Latin, putting ſweetneſs in the abſtract, do, yet we muſt ſuppoſe given to be underſtood wine, that abounds in ſweetneſs, the word properly ſignifying the ſubſtance rather than the quality. And ſo are the different tranſlations eaſily reconcilable, as all meaning the ſame thing, *viz.* ſome ſuch ſweet and pleaſant liquor as was in eſteem, and of ordinary and eſpecial uſe, and that probably wine of Grapes, though *R. Tanchum*, in his note on this place, ſay that it is by ſome ſaid more peculiarly to ſignify شراب الرمان *wine of pomegranates* (becauſe I ſuppoſe that it ſeemes *Cant.* 8. 2. ſo applyed) although in his Rabbinical Dictionary called *Morſhed*, he ſaith that it may there be underſtood not of the juice of pomegranates, but of red wine in colour like the pomegranate (or grains of pomegranates) this word being ſo underſtood of ſome ſuch precious liquor, it is manifeſt that the other words, the Mountains ſhall drop down, are not literally but figuratively (as we ſaid) and hyperbolically to be underſtood to denote ſo great plenty of ſuch liquor, as ſhould without trouble or difficulty be had from the grapes or like fruits, which in abundance ſhould grow on thoſe mountains, as if the mountains themſelves did diſtil and iſſue it forth, not as though any ſhould think that they ſhould really and actually do ſo, a thing never ſeen or to be expected, a thing contrary to the nature of the creation. In like manner will the following words be underſtood, *and the Hills ſhall flow with milk, i. e.* ſuch plenty of milk ſhall there be from the milk cattel feeding on thoſe hills, as if they themſelves did iſſue forth fountains and ſtreams of milk, or were themſelves diſſolved into milk which ran down, for ſo the words תלכנה חלב *telacnah chalab*, would properly ſound, *ſhall go or run milk*; the act of running, which belongs to the milk, being as *Kimchi* notes, attributed to the hills themſelves, to ſet forth the wonderful plenty of that שיוצא מהמרעה שיהיה בהם *which proceeds from the paſture* (or cattel feeding in the paſtures) *which ſhall be on them*, as *Abarbinel* explains it. Great abundance muſt that needs import of the things named, or of ſuch as are by them meant or under their names comprehended. For whether they are properly or literally to be underſtood, or otherwiſe, will be neceſſary to enquire, after we have viewed the followidg words alſo according to the letter, the next of which are, *and all the rivers of Judah ſhall flow* (or *go*, Marg.) *with waters*, of which *Kimchi* obſerves the like that he did of the former, *viz.* that the act of flowing, or going, which is of the water, is attributed to the place in which it runnes, for אפיקי *Aphike*, which ours interpret, *rivers*, ſeems according to him more properly here to ſignify the [z] *channels*, than the waters that run in them, ſtill here is expreſſion of great plenty of that which is named or meant. So alſo in the following words, *and a fountain ſhall come forth of the houſe of the Lord, and ſhall water* (a fountain yielding ſuch plenty of water as to water) *the Valley of Shittim.* שטים *Shittim* is here by ours taken as the proper name of a place, ſo it is by the Chaldee (written *Sittin*) and by

w *Iſai.* 49. 26. *Cant.* 8. 2. x. *As likewiſe in that place of Iſaiah.* y *Bib. Polyglot.* z *Kimchi* העמקים שנוזרים בהם המים

the

the Syriack written ܣܛܝܡ *Sotim*) and ſo likewiſe by moſt modern interpreters, and as ſo doth it occurre in other places of Scripture, as *Numb.* 25. 1. where it is ſaid that *Iſrael* abode in *Shittim*, and there committed whoredom with the daughters of *Moab*. Again *Joſh.* 2. 1. and 3. 1. as alſo *Micah.* 6. 5. it is ſaid to have been in the land of *Moab* on the other ſide *Jordan*, and not far from it; ſo that by *R. Saadias* cited by *Kimchi* and *Abarbinel*, it is taken for *Jordan* it ſelf, againſt which [a] ſome except, becauſe drie places are ſaid to be watered, not rivers (but perhaps by *Jordan* he might mean the country by *Jordan*) The ſaying that it ſhall water, argues that the place was of it ſelf dry, it being ſo far remote from *Jeruſalem*, that the fountain there iſſuing out of the houſe of the Lord muſt be a very plentiful ſtream, that ſhould ſend out ſo much water as to flow ſo far, and then water dry ground. *R. Salomo* alſo manifeſtly takes it for the proper name of that place mentioned *Num.* 25. 1. ſaying that the words according to the literal ſound are, *ſhall water the plain* (or Valley of *Shittim*) which do allegorically denote that it ſhall expiate the ſin of *Peor*.

But amongſt ancient Interpreters there are, who do not ſo take it for a proper name, but appellatively, and as ſo tranſlate it, and that differently. The Greek LXX, though in thoſe other places of *Numbers* 25. 1. &c. they take it as the name of a place, putting for it σατθειμ, *Satteim*, or σατθειν, *Sattein*, as *Joſh.* 2. 1. or σατθιειν, *Sattiein*, *Joſh.* 3. 1. yet here render it, τὸν χειμάῤῥουν τῶν χοίνων (or as others χοινίων) which being rendred, *torrentem funiculorum*, *the torrent of cords*, *Jerom* would have that to denote ſuch meaſuring as the Egyptians numbred by the length of cords; but others by it underſtand *juncos*, bulruſhes, or ſome ſuch ſort of reeds, as the word alſo ſignifies, as *Nazianzen* in his 40th oration, and [b] *Nicetas* in his comment on it, who ſaith that the torrent, or valley here mentioned, is a place not far from *Jeruſalem*, *aqua carens & juncos proferens*, without water, bringing forth ruſhes or reeds. In which ſignification *Cyril* alſo takes it, *viz.* as a denomination χειμάῤῥους πιὸς, of a *certain torrent or brooke*, *by which grew many ruſhes*, which he ſaith is ſaid to be the ſame that is called the brook *Cedron* (or of *Cedais*) mentioned *John* 18. 1.

Theſe two interpretations of *cords*, and of *ruſhes*, however differing in ſound are eaſily reconcileable, and may be looked on as a deſcription of one and the ſame place, in as much as the word χοῖνος ſignifies both a *ruſh*, and alſo a *cord* made of ruſhes, ſo that to ſay the brook of cords made of ruſhes, or of *ruſhes* of which ſuch cords are made, will be in effect the ſame thing. The Latin interpreter of the Greek, though he here determine the word to the notion of *cords*, yet *Micah.* 6. 5. where it again occurres, leaves it ambiguous, rendring it *Schœnis*, (which we may almoſt think they put as a name of a place) in which place ſeemes a manifeſt error in the printed Arabick (which ſeemes in theſe books of the Prophets done out of the Greek) there being in it put من جبال Men gebal, *from the mountains*, far different from the Greek; whereas here agreeable to it is read من حبال Men Hebal *from the cords*, by an eaſy miſtake between the letters ح, & ج, betwixt which the difference conſiſts only in the adding of a point or omitting it. In that place *Jerom* notes alſo in his opinion to be an error in the Greek it ſelf, which if it concern that place may equally ſeeme to concern this, *viz.* that whereas now is there readd χοίνων, which by the Latin interpreter is there rendred *Schœnis*, and here *funiculorum*, it was at firſt in the Greek rendred and written χίνων, which ſignifies *lentisk or maſtick trees*, and by the error of the ſcribes turned into χοίνων, ropes. That would more agree with the vulgar Latin, both taking it for the name of a tree, though of different kindes; for that ancient tranſlation, though in *Micah* taking it as a proper name, it is read *de Setim*, from *Setim*, yet here renders נחל השטים *nachal haſhittim*, *torrentem ſpinarum*, the torrent of thornes, as if the word *ſhittim* ſignified *thornes*: that *Shittah*, is the name of a tree, we find *Iſai* 41. 19. and in other places is mention of *Shittim wood*, as a wood of eſpecial note, and therefore reckoned among the chiefeſt things, which the Iſraelites were to offer for making the tabernacle, *Exod.* 25. 5. and of which things of greateſt eſteem therein were made, as the Ark. verſe 10. the ſtaves, verſe 13. the table, verſe 23. as likewiſe chap. 26. of the ſame book is mention of boards of the wood ſo called v. 15. and of barres v. 26. and of pillars v. 32. and of the Altar to burn Incenſe upon, chap 30. 1. and ſo among the offerings, which were to be offered by the people for the Tabernacle, is reckoned *Shittim wood*, *Ex.* 35. 7. & 24. and *Deut.* 10. 3. it is ſaid that *Moſes made an Ark of Shittim wood*, in which he put the two tables of the Law, of all theſe places mentioned, only in the firſt, *viz.* that of *Iſaiah*, is the word as here rendred in that ancient Latin verſion, *ſpina*, thorne, in the other the Hebrew word being retained and written *Setim*, as if that were the known name of the tree, of which that wood was; but by the uſes which in thoſe places that wood is ſaid to be put to, it is manifeſt

a *Pet. à Fig.* b *p.* 1067.

that

that it cannot be thought meant an ordinary thorn; and ſo [c] *Jerom* himſelf therefore declares himſelf to think that it is not properly to be meant the thorn tree, but a tree ſo called becauſe it is like to the *ſpina alba*, or white thorn, viz. *colore & foliis*, in the colour and leaves, *non magnitudine*, not in bigneſs, as being a tree of ſuch great bigneſs that of it are cut very large boards, and that the wood thereof is, as very ſtrong, ſo exceeding light and beautiful, and withal ſuch as will not putrify and corrupt, and therefore by the LXX in the places out of the Law cited, rendred by ἀσηπτα *imputribilia*, wood that would not rot or putrify, which trees, he ſaith, grew not in any cultivated places, or in the Roman territories, but in the deſerts of *Arabia*. This he ſpeaks as of what he was an eye witneſs to, and therefore Mr. *Fuller* thinks ought to be believed in the matter, yet [d] *Kimchi* ſaith it is a kind of the beſt ſort of Cedar, and ſo *Junius* and *Tremellius* here render it, *vallem Cedrorum lectiſſimarum*, the valley of the choiceſt Cedars, as *Iſai.* 41. 19. they alſo ſo render שטה which ours render the Shittah-tree, by *lectiſſimum cedrum*, ſo diſtinguiſhing it from ארז *Arez*, the known common cedar there joyned with it, as alſo in thoſe other places of *Exodus* and *Deuteronomy* before mentioned, *ligna cedrorum lectiſſimarum*, wood of the choiceſt Cedars. Amongſt thoſe different acceptions of the word שטים *Shittim*, our tranſlators chooſe to follow thoſe who take it for a proper name of a place, ſo called probably becauſe many trees ſo called [e] grow in or about it; though [f] others think the trees there growing, and the wood thence brought, ſo called from the name of the valley where they did in abundance grow, [g] not the valley from them, but from ſome town there ſituated, or for ſome other reaſon. The word נחל *Nachal*, here by ſome rendred *Torrentem*, by others *vallem*, is by ſeveral examples manifeſtly proved to have both thoſe ſignifications, of a *torrent* and a *valley*, ſome low place fit for water to run or be received in, בין יש בו מים בין אין בו מים whether there be in it water or not, as [h] *Kimchi* explains it; ſo that it may be by either of theſe indifferently rendred, as the place where it occurs requires, and ſhews to be moſt convenient. Here, as we have ſeen, it is by ſome rendred one way, by others the other, yet doth that which renders it by *valley* ſeem much more agreeable to the place: ſome who follow the Vulgar, who renders it *torrentem*, think that word not to be reſtrained to its ſtrict and proper ſignification of a *torrent*, but to be more largely taken ſo as to denote a [i] *valley* or plain, like ſuch as brooks or torrents uſually run in, though there be no ſuch at preſent in them; in which larger notion the ſame word is obſerved to be uſed elſewhere alſo in that ancient Latin verſion, as *Gen.* 26. 19. where it is ſaid that *Iſaac's* ſervants, *foderunt in torrente*, *digged in the torrent*, as thoſe of the *Doway* render it, noting in the Margin, that it is, *the chanel where ſometimes a vehement ſtream runneth, ſometime none at all.* And ſo 1 *Sam.* 15. 5. *tetendit Saul inſidias ſuas in torrente*, Saul laid ambuſhments in the torrent, which can ſignify no otherwiſe, than as it is by others rendred, *in the valley, & ſic in præſenti*, ſaith *Pet. a Figuiero*, and ſo alſo in this preſent place, which *Kimchi* in his Dictionary cites as an example to prove that נחל *nachal*, ſignifies a *valley* as well in which no water is, as a water brook; if it had water in it [k] there would be no need of its being watered.

What is ſaid, *a fountain ſhall come forth of the houſe of the Lord, and water the valley*, ſeems to agree much with what is ſaid of thoſe holy waters *Ezek.* 47. 1. *&c.* and thoſe living waters that are ſaid ſhall go out from *Jeruſalem*, *Zechar.* 14. 8. So obſerves *R. Tanchum* of it, חרא ממא ינאסב קול זכריה. *This is agreeable to what is ſaid in* Zechariah, *Living waters ſhall go out from* Jeruſalem, which is likewiſe the river mentioned by *Ezechiel*; and Mr. *Lively* thinks that for the right underſtanding of theſe words, here they ought to be compared with thoſe in thoſe places.

This being ſaid of the ſignification of the words, there remains to us queſtionable when and how what is here promiſed ſhould be made good and fulfilled, and whether what is here ſaid be literally or figuratively to be underſtood? *Abarbinel obſerves* that *Aben Ezra* [l] ſaith only שהיה וה כשאר that the words here ſpoken are *parabolical*, or by way of ſimilitude, and that *R. Salomo* on the other hand ſaith שהוא כפשוטו that what is ſaid is to be underſtood according to its *ſimple or literal meaning*: and ſo doth *Kimchi* ſay והוא כמשמעו, *that this is to be underſtood as it ſounds*; neither of them farther explaining what they think meant. *Abarbinel* himſelf gives a meaning according to either of theſe ways; according to that which will have the words literally underſtood, he thinks that here is a miracle promiſed, that whereas there was formerly great ſcarcity of waters in *Jeruſalem*, in ſo much that they uſed waters drawn out of wells, and put in pooles and ciſterns, as it is ſaid in Iſaiah, *The conduit of the upper poole*

c *See him on this place, and on Iſai.* 41. 19. d *In Rad.* e *Schindler. Ribera.* f *Ferrar. Syr. Dictionary in* العنبط g Non ab arbore illa &c. ſed vel ab oppido, vel alia ratione ita dicta. *Chriſt. à Caſtro.* h *And ſo in Rad. as alſo Abu. Walid.* i *Pet. à Fig.* k *Id.* l *So indeed he ſaith at the beginning of the verſe.*

*c.* 7. 3. & *c.* 36. 2. He here mentions that in the time of Salvation, that *Jeruſalem* might be in the earth a bleſſing intire in all things, and nothing ſhould be wanting in it, God ſhould [m] *create a creation*, ſo as that there ſhould be in it a fountain of living waters, the coming forth of which ſhould be under the houſe of the Lord, ſo that all the inhabitants of the world ſhould perceive and know, that the nature of that land was altered, and the hard rock, which was as dry as a ſtick, was by God turned into a fountain of water, and that this miracle ſhould be for the merits ſake of *Jeruſalem*. This promiſe he ſaith is not to be wondred at, in as much as other promiſes greater than it, are here ſpoken of to us by the Prophet. This meaning he thinks the words, if literally underſtood, will require: but if היעור חזה משר the expreſſions in which this promiſe is, *be figurative*, and by way of ſimilitude, which, ſaith he, is in my opinion, היוחר מרישב *the more ſolid and ſatisfactory*, he then points at what [n] *Iſaiah* propheſied of, *viz.* that in the time of redemption, *the mountain of the Lords houſe ſhould be eſtabliſhed on the top of the mountains, and many people ſhould go thither to receive his Law, and ſhould ſay, out of Sion ſhall go forth the Law, and the word of the Lord from Jeruſalem*. For in as much as the Law and divine doctrines are compared to water, by reaſon of the likeneſs that is between them, therefore doth the Prophet in his promiſe that the divine truth (or true knowledge of God) ſhall go forth of *Jeruſalem* from the houſe of God into all the world, ſay, *and a fountain ſhall come forth from the houſe of the Lord, and ſhall water the valley of Shittim*, as if he ſhould ſay, the whole world, which is a valley of ſuch as erre and decline from following the Lord; and according to this way *Zechariah* ſaith (c. 14. 8.) *and it ſhall be in that day that living waters ſhall go out from Jeruſalem: half of them toward the former Sea, and half of them toward the hinder Sea: in Summer and Winter ſhall it be*: For there alſo doth that expreſſion come after the threat of a great war, which ſhall be in the latter times, as it doth here, and is written after that promiſe: *And the Lord ſhall be King over all the earth: and in that day ſhall there be one Lord, and his name one*. This being the end of the fountain mentioned, and the neceſſity of it (or that for which it ſhould be neceſſary) and this is in truth a wonderfully excellent compariſon, and moſt apt and elegant expreſſion, that out of *Jeruſalem*, which was a dry land without water, ſhould go forth living waters which ſhould be poured out on the Seas, to intimate that from *Jeruſalem*, which [o] was tributary, [p] burnt with fire and cut down from among men, ſhould go forth a Law, doctrine, and true belief, unto all the inhabitants of the world. Theſe expoſitions of *Abarbinel* I have at large ſet down in his words, becauſe I find them not ſo fully expreſſed in any other of the Jewiſh expoſitors, that ſo we may compare them with ſuch as are by Chriſtians given, amongſt whom alſo we find ſome who more adhere to a literal, others to a figurative meaning of the words. Among them *Grotius* ſeems to take the literal, who having expounded theſe words, *the rivers of Judah ſhall flow with water*, that the people being freed from fear of enemies, and in ſecure peace ſhall cleanſe their ditches and water courſes ſo, that the water ſhall have free paſſage in them, expounds this fountain that ſhall *come forth of the houſe of the Lord, and water the valley of Shittim*, of an Aqueduct, which he thinks the ſame which [q] *Ezekiel* deſcribes, which ſhall be drawn from the Temple to and beyond the *Mare mortuum*, (or dead ſea.) But this expoſition of his ſeemes to take to be deſcribed by the words a more ordinary matter than they ſeeme to require, as is by *Abarbinel* noted, that ſomething extraordinary or miraculous is by them expreſſed and given to be expected. By them therefore more generally is this expreſſion looked on as a figurative deſcribing what great good things God will conferre on the members of his Church. By the houſe of the Lord they take to be meant the Church of Chriſt; by the fountain that ſhall thence come forth [r] ſome underſtand the font of Baptiſme, that fountain opened to the houſe of *David*, and to the inhabitants of *Jeruſalem* [ſ] *for ſin and for uncleanneſs*, or ſeparation for (or from) uncleanneſs, *Zech.* 13. 11. [t] others *fontem verbi Domini*, the fountain of the word of God; both which we may well look on as underſtood, but I withal cannot but look on as comprehended under the word all other benefits and graces by God conferred on the members of his Church, taking by the fountain head to be meant [u] *Chriſt* himſelf, and by the waters from that fountain flowing, both Gods holy ordinances, and all the good gifts and graces of his holy Spirit, and all his good benefits conducing to their happineſs, all things pertaining to grace and glory from Chriſt derived, and conferred on them in and through him; ſo as that the promiſe may belong to the whole eſtate of Chriſts Church both militant & triumphant, aſſuring to them a plentiful ſupply of all good things pertaining to their real

m Or *make a new thing*. *Numb.* 16. 30. n *Iſai.* 2. 2. o למס p *Pſal.* 80. 16. q *Ch.* 47. r *See Merc. and Tarnov.* ſ In expiationem peccati, & pro ſeparatione ex immunditia. *Jun. Trem.* t *Mercer* u Cyril.

felicity.

felicity in both. By what is said that this fountain shall water the valley of Shittim, which was a place far distant from *Jerusalem*, where the house of the Lord was, out of which it is said it should come forth, we may with some observe to be noted in that regard the large extent of Gods blessings and favours, viz. [w] *Dei benedictionem longe lateque diffusam ivi, ita ut universam Ecclesiam perfundat*, that the blessing of God shall be far and wide shed abroad, so as to water the whole Church, not now confined to the narrow compass of *Jerusalem*, or the land of *Israel*, but conveyed to the most remote and barbarous nations by the preaching of the gospel, the [x] sound of which should go forth into all the earth, and the words thereof unto the ends of the world.

2. In another regard, that that place (the valley of Shittim) is looked on as a dry and barren place, apt only to bring forth thornes and rushes, may by the watering of it by that fountain which shall come forth of the house of the Lord, be looked on as denoted the efficaciousness of the Grace of God conveyed by the Gospel, which should make them, that were by nature barren and unfruitful, apt to bring forth good fruit. This efficaciousness thereof do others seeme to looke on as pointed at by the words, though other wayes translating them, as *Junius* and *Tremellius*, who translating them, viz. *shall water the Valley of the most choice Cedars*, note by that valley to be noted the Church, *in qua justi plantati crescunt ut Cedri lectissimi*, in which the righteous being planted grow as most choice Cedars, according as the comparison is used. *Ps.* 92. 12. *The righteous shall flourish like a palm tree, he shall grow like a Cedar in Lebanon.*

3. In regard that Gods graces and blessings are compared to the continually running waters of a never failing fountain, will be understood both the plentiful communication and the constant and perpetual continuance of them to his servants. Waters that are constantly fed by a fountain are not so likely to faile as others, which have no such constant supply. [y] *Quod si alii fontes aliquando aruerint, hic nunquam arescet, qui a domo Domini egreditur.* But if other fountains do sometimes drie up, yet will that which cometh out of the house of the Lord never be dried. And by that therefore may well be expressed that most perfect happinesse and fulnesse of joy, which in the life to come the blessed Saints in the presence of God, drinking of the river [z] of his pleasure, and [a] by the Lamb lead unto living fountains of waters, shall perpetually without interruption enjoy. And that happy condition do [b] several think here especially pointed out, though to the blessings which the members of the Church Militant even in this life also enjoies the words may be deservedly applyed.

All these meanings and considerations will the words suggest unto us, and may well comprehend them all; whichsoever of them shall be by any preferred, they are manifestly a promise of great and pretious priviledges to the people of God, which his and their enemies shall have no share in. What different condition they shall be in he describes in the following words.

**v. 19. *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.***

We shall find amongst Expositors both Jews and Christians different opinions, as concerning the acception of the nations here mentioned; some taking them as particularly meant of those that are properly by those names known, others farther extending those names so as to comprehend others, who did in that, which they appear here taxed of and threatened for, resemble them. Among the Jews *R. Salomo* seemes to take the names in their proper and literal signification, but without farther explication of what is spoken concerning them, that that *Egypt* was formerly the cause [c] of the preservation of *Edom*, and that now they are both joyned in that vengeance which shall be taken on them. *Aben Ezra* likewise literally understanding those people, saith that they were brought to desolation in the time of *Nebuchadnezzar* (and so this prophecy then fullfilled) and if it should be objected that *Egypt* was then remaining, he seemes to solve it by saying, that *Egypt* (or the chief city of it, as I suppose he means) was not that ancient former *Egypt* (or city.) But *Abarbinel* not approving this opinion of his, saith that though the seat of the Metropolis or chief city was changed, yet the nation was still the same, and the people the posterity of the ancient *Egyptians*; and so that is no proofe that the fullfilling of the prophecy is not yet in due time to be expected. *R. David Kimchi* goes in another way, taking by the names *Egypt* and *Edom* not to be meant those countries or people properly so called, but by them to be understood the *Ismaelites* (or *Mahometans*) and the *Romans* which two nations, saith he, have for these

w *Lively.* x *Rom.* 10. 18. y *Ribera.* z *Psal.* 36. 6. a *Rev.* 7. 17. b *Ribera. Chr. a Castro.* c 1 *King.* 11. 17. *&c.*

many yeares been prevalent, and ſhall ſo be עד עת הגאולה *till the time of the Redemption.* The *Iſmaelites*, he ſaith, are denoted by the name of *Egypt*, becauſe *Hagar* the wife of *Iſmael* was an *Egyptian.* The Roman Empire by *Edom*, becauſe that did moſt conſiſt of *Edomites* ( as he fancies ) and therefore though in it many other nations were mixed with them, as likewiſe ſuch a mixture was in the Empire of the *Iſmaelites*, yet the name of the major part was given to the whole. *Cæſar*, ſaith he, ( the firſt of them he muſt mean ) and ſo the Emperors in *Rome* after him : theſe two nations, ſaith he, did miſchief to the tribe of *Judah* and *Benjamin*, who were captives among them, and ſhed their blood as water in their lands. *Edom* which is the Empire of *Rome*, was it, ſaith he, that deſtroyed the ſecond Temple by *Titus*, and that ſhed their blood, and made them captives amongſt the nations, and that of this captivity of theirs is to be underſtood what is ſaid in this verſe, and therefore here is no mention made of any of the tribes but *Judah*, becauſe the ten tribes which the King of *Aſſyria* carried away captive, and who were never yet returned, were not under the power of theſe two nations. This is *Kimchi's* explication of theſe words at full ; and *Abarbinel* ſeemes to like well of it, although he himſelf in ſomethings differ from it, as namely in that he will have *Egypt* particularly ſpoken of that people properly ſo called, and they here named becauſe their great warres above mentioned ſhall be in the firſt place on them, inaſmuch as the Chriſtians in their going up to ſubdue the land of *Iſrael* ſhall deſtroy *Egypt* and ſmite it with a very great deſtruction, and ſhall take the land of *Judah* and *Jeruſalem*, which ſhould be then under the dominion of *Egypt* ; for which cauſe, and upon which ſhall the people of the Eaſt and the North be raiſed up, to come and wage warre with the Chriſtians, for revenging their brethren the *Egyptians*, and to take the holy Land out of the hands of the Chriſtians, and then ſhall be a very great ruine of the Kingdome of *Edom*, ſo that there ſhall be no remainder of them, ſo as hath not been done in other nations, &c. Theſe expoſitions of *Kimchi* and *Abarbinel*, ſeem [d] for ſeveral reaſons both groundleſſe and impertinent, but that which may ſuffice us, without farther examination, for rejecting, them is that they go upon a falſe principle of theirs that the *Meſſiah* is not yet come, whoſe coming according to them theſe things are to forerunne, and make way for his reſetling the Jews in a moſt flourishing ſtate above all nations. Which is ſo contrary to the truth of the ſcripture as well of the old as new Teſtament, aſſuring his being long ſince come, that if we will have a true meaning of theſe words, we muſt ſeeke for ſome other which will not contradict that article of our faith. We muſt ſee therefore what Chriſtians ſay of the meaning of them. Among them *Grotius* taking the names of *Egypt* and *Edom* in their proper ſignification, thinkes what is threatened againſt *Egypt* made good in the ſpoiling thereof by [e] *Antiochus*, and what againſt *Edom* by the deſtruction of it by the [f] *Maccabees*. But others more generally take not theſe words as ſtrictly reſtrained to thoſe nations properly ſo called, but more largely to denote all others who are enemies to Gods Church and people at any time, as the *Egyptians* and *Edomites* were to the *Jews*, then Gods peculiar people, and by their being made deſolate underſtand that their condition ſhould be contrary to that happy condition of Gods people in the former words deſcribed. Inſtead of thoſe good gifts and bleſſings promiſed to thoſe under the termes of the Mountains diſtilling new wine, and the hills *flowing with milk, and the rivers with waters*, and the being continually *watered with a fountain conſtantly coming forth of the houſe of the Lord*, it is threatened to theſe their enemies, that they ſhall not at all be partakers, nor have any ſhare or part with them in what they enjoy, but while they flouriſh and proſper, ſhall be as deſolate as the moſt barren wilderneſs ; as elſewhere it is threatened, *that they that hate the righteous ſhall be deſolate* Pſal. 34. 21. by which we cannot but underſtand that they ſhall be, as deſtitute of all good, ſo overwhelmed with all evil things. This different condition of Gods children and his and their enemies, as it is in good meaſure made apparent in this life, ſo ſhall be much more in the world to come, and to that therefore are by [g] many theſe words looked on as having eſpecially reſpect. [h] *Aſſeritur hujus promiſſionis veritas etiam in hoc ſæculo, quando Chriſtus in medio inimicorum ſuorum dominatur, ſuoſque inter quotidianas afflictiones protegit, exempla in hoſtes ſuos horrenda edit, plene tamen præſtabitur in cœlis, &c.* i. e. the truth of this promiſe is made good even in this world, while Chriſt beareth rule in the midſt of his enemies, and protecteth his among their dayly afflictions, and ſheweth forth fearful examples on his enemies, but it ſhall fully be performed in Heaven [ in the world to come ] when his being placed out of all fear of danger, ſhall eternally reign with Chriſt, but his enemies ſhall be given up to perpetual deſtruction and perdition : [i] another,

d *See Pet. a Figuiero's cenſure of Kimchi.* e *For which he cites Dan.* 11. 40. *&c. ſee his notes there.* f *For which he cites Joſephus XII.* 11. 12. *and Iſai. LXIII.* g *See Lyr.* h *Gualter.* i *See Veil.*

that

that by their being threatened to be made desolate, he meanes, *æternæ damnationi esse addicendos*, that they shall be condemned to eternal damnation: they shall be saith one [k] *in deserto perditionis, sc. infernalis*, a wilderness of destruction, viz. destruction in hell. The reason of their being threatened with such desolation is given in the next words, *for the violence against the children of Judah, because they have shed innocent blood in their land. The violence against the children of Judah*; that appears plainly to be the meaning of the words מחמס בני יהודה, *Mechamas bene Jehudah*, which literally sounds, *for the violence of the sons of Judah, propter injuriam filiorum Judæ.* The like construction to which occurres *Obadiah* vers. 10. מחמס אחיך יעקב mechamas achica yaacob, *for the violence of thy brother Jacob*, i. e. as ours well translate it, *for thy violence against thy brother Jacob.* The LXX as likewise the Syriack and Arabick in their Translations more precisely following the latter (as ἐξ ἀδικιῶν υἱῶν Ἰούδα, *ex iniquitatibus filiorum Judæ*, from or for the wrongs of the children of Judah) leave the words more obscure, though the meaning necessarily manifest it self. Concerning who are meant by the children of *Judah* is still some difference. They who literally understand by *Egypt* and *Edom* those people and places properly so called, here also will understand *by the children of Judah* particularly the inhabitants of that country properly known by that name; but they who so understand those names as to comprehend more largely all the enemies of Gods Church, do here by the sons of *Judah* understand the [l] Church of God and the members thereof. Against which, however understood, the greatness of the violence of their enemies is farther expressed by saying, *because they have shed innocent blood in their land*, such it was as not onely to spoile and rob them of their goods, which [m] some by their violence in the former word take to be meant, but so far to proceed as to the shedding of innocent blood in their land, the blood of those who in any respect to them were innocent, and deserved no such cruel usage at their hands. Some difference there is in rendring these words, though not to the causing any difference in the sense, some rendring them as ours do, *quia*, because, &c. [n] others *& quod*, &c. and because, &c. others [o] *qui insontem sanguinem in terra sua fuderint*, which have shed innocent blood, in their land. The Vulgar Latin *& effuderunt*, &c. and have shed, &c. [p] others *in quorum terra effuderunt sanguinem innocentem*, in whose land they have shed innocent blood. [q] Others *quorum*, &c. whose innocent blood, &c. These I say make not much difference in the meaning; as to the former words, the chief difference will be in applying the affixe in the last word בארצם *in their land*, to whose land it is to be referred, whether to the land of *Egypt* and *Edom*, or of the children of *Judah*; it seeming so doubtful to *Kimchi* that he only saith it may be referred to either, but determins not the matter. *Calvin* saith it may be referred to either, if to the first, then to signify that they inhumanely murthered those of them that betooke themselves into their land for refuge and protection; if to the second, then to aggravate the crime, in that they polluted that land which God had consecrated to himself with unjust murthers. But this will seem to make the words particularly to be referred to the inhabitants of the land of *Judah*, and so not be in that larger sense as it is by others taken, to comprehend all the members of his Church in their own country, whatsoever it were, which will still be a note of great and barbarous cruelty. Be it taken how any will as to the place, the shedding of innocent blood is such an hainous sin, as God will certainly avenge on such as are guilty of it. In these words wherein God here threateneth so to do, is comprehended both what is comminatory, and what is consolatory, according as respect shall be had to different persons. Here is manifestly a threat to the enemies of Gods people, who for their violence against them and cruelty towards them, though they now flourish and prevail over them, shall certainly be punished with utter desolation and destruction. There is together manifestly included matter of comfort of his people, in that their sufferings for their adhering to God are not an argument that they are neglected by God, but that their blood is precious in his sight, and he will in due time revenge it on those who have shed it and done violence to them, which will together necessarily include a repaying of good to them for the evils they have wrongfully suffered; and that for their being cut off from their short fading enjoyments here, they shall be received into everlasting habitations; which, though these words concerning specially the doome of their enemies is only hinted here, we are given by the following words more fully to conceive.

v. 20. *But Judah shall dwell for ever, and Jerusalem from generation to generation.*

Contrary to the doome in the foregoing verse denounced against those comprehended

k *Lyr.* l *i.e.* in Ecclesiam *Merc.* in pios quosvis *Tarnov.* m *Pet. a Fig.* n *Pagn. Munst. lxx. sa.* o *The Chaldee. Castal.* p *Jun. Trem. See MS. Arab.* q *Vatab. his edit. in* 4to. *and* 8vo.

under the names of *Egypt* and *Edom*, is promiſe of good here made to thoſe who are meant by *Judah* and *Jeruſalem*. Who are by thoſe former names, by Expoſitors of different ſorts and opinions underſtood, we have ſeen on thoſe words; who are meant by theſe we are for the like reaſon here to enquire, there being like variety of interpretations between them, ſome taking them as literally meant of the places properly ſo called, others taking them figuratively in a larger acceptation, as meant not ſtrictly of them, but attributed to ſuch as are in ſuch regards as they of old were, peculiarly owned by God, as above all other places or perſons dear unto him, that ſo we may underſtand what by ſaying they *ſhall dwell for ever, and from generation to generation is here promiſed*. This we ſhall make way for, by looking firſt on the words in order and according to the ſound of the letter. *Judah ſhall dwell for ever*, &c. By *Judah* according to the known uſe of that name elſewhere in ſcripture, may be underſtood that *people* or *tribe* deſcended from the Patriarch *Judah*, and bearing his name, inhabitants of that country from them ſo called, or that part of the country, which was by them poſſeſſed and inhabited, uſually known by the name of *Judah*: and ſo by *Jeruſalem* either the city it ſelf ſo called, or the inhabitants of that city, as appears, as by ſeveral other places of ſcripture, ſo by what is ſaid Math. 3. 5. *Then went out to him all Jeruſalem and all Judea*: of theſe it being here ſaid חשב *Teſheb*, if that verb be rendred, as it is by ours in the Text, *ſhall dwell*, it will ſeeme to be underſtood of the people or inhabitants: if, *ſhall abide*, as by many it is, it may indifferently be referred to either the people or the place. The Vulgar Latin referres it to the place changing the name into *Judea*, and rendring the verb paſſively, *habitabitur*, ſhall be dwelt in, as likewiſe the LXX before it. The ſenſe will be much the ſame which ſoever we follow, denoting that thoſe places ſhall perpetually (for ſo will import, *for ever, and from generation to generation*) remain habitable, and the race of the ancient inhabitants ſhall dwell in them. This will be the literal ſound of the words, according to which the Jews taking them, will have this to be a prophecy of a flouriſhing eſtate, to which *Judah* and *Jeruſalem*, now deſolate, ſhall hereafter be reſtored and perpetually be continued in, viz. בימות המשיח *In the days of the Meſſiah*, when the שכינה *Shecinah*, or Majeſtatick preſence ſhall return thither, as *Kimchi* in his note on the next verſe ſpeakes, or a promiſe לעתיד לבוא *for the time to come*, by which God aſſures to the Iſraelitick nation שלא תשוב עוד לכסלה ולא תגלה עוד בגלות אחר *that they ſhall no more afterwards returne to folly, nor be led into any other captivity* (as *Abarbinel* on theſe words ſpeaks) but the kingdom of *Judah* and the houſe of *David*, to which ſhall be the dominion over all *Iſrael* and *Jeruſalem*, comprehending under that name all the cities of *Iſrael*, ſhall remain for ever, בשיבה ונחת ובדבקות האלהי *in returning and reſt, and in cleaving to God.*

But this opinion of theirs is manifeſtly grounded on falſe principles, and ſuppoſitions of theirs, viz. that the Meſſiah is not at all yet come, and that when he comes he ſhall eſtabliſh a flouriſhing temporall kingdome on them, the falſeneſs of which manifeſtly appears by comparing the prophecies concerning him and his kindome in the old Teſtament, and the hiſtory of him and his fulfilling of them in the new, the one directing us how what is ſaid of him was to be fulfilled, and the other how farre it hath been fulfilled, and what remains yet, and how it is to be fulfilled, ſo that it is manifeſt that he is both already come, and that what was to be expected from him in this world hath been already performed, and is in performing in ſuch manner as it ought to be, and that what is to be expected as not yet performed, belongs לעתיד לבוא *leatid lebo* (that we may make uſe of their language) *in the future*, i. e. to the world to come; and therefore if we will have the true meaning of theſe words, muſt we here alſo look for another meaning than what they give.

Among Chriſtians *Grotius* ſeemes to take it as a prophecy of ſuch a ſtate of the Jews, as was to be made good to them in their country, after the deſtruction of their enemies *Egypt* and *Edom*, and ſo hath been long ſince made good by that peaceable eſtate, which for ſeveral years they did enjoy in the intervall between their return from the Babylonish captivity, and their deſtruction by the Romans. That no exception may be made againſt this from what is ſaid, *they ſhall dwell or abide for ever, and from generation to generation*, he thinks it ſufficient to interpret thoſe expreſſions, by *per longum tempus in pace erit*, ſhall be for a long time in peace, and *per aliquot hominum ætates*, for ſome ages of men: but ſure that ſeems to come ſhort of what is here ſaid, or muſt be meant by this high language. Others therefore, [t] generally do thinke what is here promiſed not to have been yet ever fullfilled, and made good to the Jews in reſpect to their temporal ſtate, or to be expected ſo to be to *Judah* and *Jeruſalem* as properly and literally ſo

r *So by the MS. Arab:* تعمر *and* تعمن. s *Iſai.* 30. 15. t *See Chriſt. a Caſtro.*

called,

called, but to be meant of the Church of God, borrowing the names of thoſe places, which anciently were the more peculiar ſeat of it, and that the promiſe here made will well agree, in reſpect to the militant, and (and that more properly) to the triumphant ſtate of it.

Not to trouble the reader with a particular enumeration of ſeveral expoſitions tending to the ſame purpoſe, I ſuppoſe that, in which they concurre, well expreſſed by *Gualterus*, whoſe words are (both in reſpect to the deſolation of Gods enemies here threatened under the names of *Egypt* and *Edom*, and the good promiſes to his people under the names of *Judah* and *Jeruſalem*) *Aſſeritur hujus promiſſionis veritas etiam in hoc ſæculo, quando Chriſtus in medio inimicorum ſuorum dominatur, ſuoſque inter quotidianas afflictiones protegit, & exempla in hoſtes ſuos horrenda edit: plene tamen præſtabitur in cœlis, quando extra omnem teli jactum conſtituti, cum Chriſto æternum regnabimus*, The truth of this promiſe is made [t] good even in this world by Chriſts ruling in the midſt of his enemies, and his protecting his amidſt their dayly afflictions, and ſhewing terrible examples on his enemies, but it ſhall be fully performed in heaven, when being placed out of all fear of danger we ſhall eternally reign with Chriſt. The perpetuity (ſaith he) here promiſed, ſufficiently ſheweth that this place ought to be underſtood not of the carnal *Judah* but the ſpiritual, *viz.* the Church; the nation of the Jews (carnal *Judah*) having been (long ſince) caſt out of the promiſed land, and loſt the forme both of Church and Commonwealth. But as to the Church and the perpetual duration of it (Church militant here on earth) as long as the world ſhall laſt, Chriſt (when he was to withdraw his bodily preſenſe from them, and aſcend up to heaven) makes them this promiſe, *Lo I am with you alway even unto the end of the world*, *Math.* 28. 20. And that it ſhall never fail or be deſolate, appears by what is elſewhere ſaid, that at Chriſts ſecond coming at the end of the world, there ſhall be ſuch of them ſurviveing, as ſhall be tranſlated into the heavenly *Jeruſalem*, the Church triumphant in Heaven, there to reign with him for ever, as *Math.* 24. 31. where he ſaith that he ſhall ſend his Angels, and they ſhall gather his elect from the four winds, from the one end of Heaven to the other; and St. *Paul* 1 *Cor.* 15. 51. tells of thoſe that being then alive ſhall be changed as well as others raiſed from the dead; and 1 *Theſ.* 4. chap. 15. & 17. verſes, of thoſe who being members of Chriſts Church *ſhall be alive* (in this world) *and remain unto the coming of the Lord, and ſhall then together with the dead be raiſed to life, be caught up into the clouds to meet the Lord in the air, and ſo ſhall ever be with the Lord.* So that in all reſpects to the utmoſt of the ſound and meaning of the words, for ever, and from generation to generation, as they denote perpetuity and eternity, will agree to the Church of Chriſt and no other *Judah* and *Jeruſalem*,

This is the ſumme of [w] his expoſition, which we have more at large ſet down, becauſe it comprehends what is by moſt Chriſtians ſaid for giving of the meaning of this place, which to the ſame purpoſe is alſo briefly and perſpicuouſly given by Biſhop *Hall*, in his paraphraſe of theſe words, thus; *But the elect of God ſhall dwell forever in his holy habitation, and after their tranſlation from the Church militant upon earth, ſhall reign everlaſtingly in the glory of Heaven.*

By what means God will declare his favour to, and care of his, beſides his perpetual preſervation of them, is farther ſhewed in the next words.

**v. 21.** ***For I will cleanſe their blood that I have not cleanſed, for the Lord dwelleth in Zion.***

Such variety and difference of expoſitions is there of this verſe, as is not of any other in this Prophecy, or, we may ſay, is ſcarce in any other of the whole ſcripture to be found. So that I know not how to do what may be more for the ſatisfaction of the reader, than to give him a particular account of the chief of them which we find. The words in Hebrew are וְנִקֵּיתִי דָמָם לֹא־נִקֵּיתִי, *veniikketi daman lo nikketi*, which are literally rendred, *& mundabo ſanguinem eorum, non mundavi*, and I will cleanſe their blood I have not cleanſed: which words according to the different diſtinction by way of conſtruction, and the different ſignifications given to them by expoſitors, and ſuch ſupplies which they make, ſeem to yeild thoſe different meanings, which we are to give an account of. To begin with thoſe of the Jews, *Rabbi Tanchum* reckons up four, which they were thought capable of.

1. So as to referre the affixe in דָמָם *damam*, *their blood*, taken in its uſual ſignification of blood, to the *Iſraelites*, ſo as that the words ſhould ſound וְאִם נִקֵּיתִי דָמָם לֹא נִקֵּיתִי i. e. *and* or *but if I ſhall cleanſe, I will not cleanſe from their blood*, *i. e.* And although I ſhall cleanſe (or abſolve) their enemies from all other ſin, yet I will not abſolve them from their blood, *viz.* the *Edomites* and *Egyptians* before mentioned, that he will require from them (or avenge) on them, (*viz.* the blood of the *Iſraelites* ſhed by them) and not pardon it to them.

[u] *See alſo Danæus.* [w] *With which alſo may be compared that of Danæus.*

2. So

2. So as to referre the affixe to the ſame (*Iſraelites*) but to take their *blood* in the ſignification of their Sin, as he takes it to be meant *Hoſ.* 12. 14. and the verb נקיתי *nikketi*, twice repeated, which ours render by the notion of *cleanſing*, to be in the firſt place in that notion of cleanſing, or making clean, as it is in thoſe words ונקתה זורעה זרע (which ours render) *ſhe ſhall be free and conceive ſeed, Num.* 5. 28. ſo as to ſound *I will make them clean, or innocent from their ſin*; but in the ſecond place in the ſignification of the word الاستيصال *taking clean away*, as he looks on it to ſignify in what is ſaid *Jer.* 30. 11. ונקה לא אנקך *venakkeh lo anakkecah*, which ours there render, *and will not leave thee altogether unpuniſhed*; but the Chaldee ושיצאה לא אשיצנך & *perdendo te non perdam*, I will not utterly deſtroy thee, and Pagnin. & *ſuccidendo non ſuccidam te*, and I will not utterly cut thee off, and ſome others to like purpoſe: ſo he would have it here to ſignify, and the words to ſound, *I will cleanſe away their ſin, and will not* (*in rigour*) *puniſh them to the utmoſt, to their deſtruction*; ſo that there will be a ſupply of another affixe in the laſt word required, as if it were ונקיתי דמם ולא אנקם. I will cleanſe (or take away) their blood, i. e. *their ſin, and will not clean take away, or utterly deſtroy them.*

3. So as to take again דמם *damam*, their blood, in the notion of ذنبهم danbahom, *their ſin*, and to referre the affixe ם m, *their*, to the enemies, and נקיתי in the firſt place to be in the ſignification of الاستيصال *going to the root*, or, *requiring to the uttermoſt*; but in the ſecond place (wherein there is again to be ſupplyed the affixe, and נקיתי to be for אנקם) in the ſignification of *cleanſing*, or, *taking for clean and innocent*, that ſo the meaning may be ولا استاصل بمطالبتهم بذنبهم ابرئهم *I will require to the uttermoſt puniſhment of them for their ſin, and will not clear them* (or *hold them guiltleſs.*)

4. In the fourth place, he gives another expoſition, which he ſaith ſeemes to him more proper, and nearer to the words than any of the other, which is only by the ſupply of אשר aſher, *which*, often left out for brevities ſake, as if he ſaid ונקיתי דמם אשר לא נקיתי. which (taking the word נקיתי *nikketi* in both places in the ſignification of الاستيصال[x] *aleſtiſal* (*going to the root or uttermoſt*) and referring the affixe in דמם damam, *their blood*, to *Judah* and *Jeruſalem* in the foregoing verſe mentioned, and looking on that word דמם damam, *their blood*, as ſignifying تبقيهم diyatahom, *the price of their blood*, or *mulct for their blood that was ſhed*, as he ſaith it is taken in אין לא דמים[y] *Ein lo Damim*, Ezod. 22. 2. *no price of blood ſhall be for him required*, and דמים לו Damim lo, ibid. v. 3. *there ſhall be blood for him*) will give this meaning واستاصل طلب تبقيهم التي لم استاصلها الي ذلك الوقت *Waeſtaſelo talba diyatahom allati lam eſtaſelha ela dhaleca alwakt*, And I will proceed to the uttermoſt, in requiring the price (or revenge) for their blood, which till that time I had not fully required.

Theſe four meanings he gives of theſe words known in his time, of which he (and I think deſervedly, in reſpect of the plainneſs in the conſtruction) preferres the laſt. But the moſt known to us of the Jewiſh expoſitors, *R. Salomo Jarchi*, *Aben Ezra*, and *David Kimchi*, follow the firſt without any account of the others, referring the word דמם *their blood*, to the latter clauſe, that the words ſo diſtinguiſhed may ſignify, *although I cleanſe* (or acquit) *thoſe nations from other ſins that they have committed, yet I will not cleanſe or acquit them from the blood of the Iſraelites. David Kimchi* moſt largely among them thus expounds them, *From their gold and ſilver which they have taken, I will cleanſe or acquit them, becauſe the Iſraelites ſhall take alſo as ſpoile from them the like in the time to come*; *but from the blood which they have ſpilt I will not clear them, but* נפש תחת נפש *Soul ſhall be for Soul* (*or Life for Life*) *either the Soul or Life of thoſe that ſhed that blood, or of their Children after them, for if they ſhould give all the ſilver and gold in the world for the redemption of their Souls, they ſhall not thereby be cleared from their blood* (*which they have ſhed.*) Whilſt he with thoſe two others before him thus referre their blood to the latter words, he obſerves the Chaldee to referre to the foregoing word ונקיתי *venikketi*, and I will cleanſe, while he renders ודאתפרעית דמהון מן עממיא חוב אנא עתיד לאתפרע *i. e.* and whereas I have avenged their blood on the nations, I will again revenge them: but doth not give any farther explication or cenſure of the words. I wonder he did not ſeeme to take notice of the particle לא lo, *not*, clean left out by him: the omiſſion of which, I ſuppoſe, makes [z]ſome to think his interpretation not well to agree with the Hebrew, with which yet I think it may well be

x *This word from* اصل *a root, ſeemes to ſignify either to take away to the very root, clean to deſtroy or to go to the very root, or to do the utmoſt in a thing.* y *So Abu Walid in* דם. z *Mercer. Pet. à Fig.*

reconciled,

reconciled, and what he renders in affirmative words, to include that negative as to the sense, leaving it out as to the words, while to say, *I will again revenge them*, is equivalent to say, *I have not yet revenged as much as I mean to do.*

Among those also who in construction referre the word דמם *damam*, to the preceding *venikketi*, is the Jewish author of the Arabick translation out of the Hebrew, who renders the words وابري من مطالبة دماهم الذي الي الان لم ابر *And I will be clear, or clear me from requiring their blood, from which I have not to this time been cleared*: of which I suppose the meaning must be, that he will fully clear himself by fully requiring or revenging their blood, which he had not yet done. *Abarbinel* also having mentioned the explication which we saw *Kimchi* and others to follow, doth yet preferre another, in which *Damam, their blood*, is also referred to the foregoing verb, though making out the meaning in a different way from what we have seen others to do, while he looks on the first words as interrogative, and thus explains the whole clause האם נקיתי אני את האומות מדם ישראל אשר שפכו על הארץ באמת לא נקיתי ולכן אפרע מהם, i. e. *Have I cleared* (or cleansed) *the nations from the blood of Israel which they have poured out upon the earth? In truth I have not cleansed* (them) *but* (or and therefore) *I will be revenged of them.* That this way of so distinguishing the words, and placing them in construction as that דמם *damam*, their blood, should be governed by the preceding verb, is of all the rendrings we have the most ancient, and that that verb, in the verse twice put, was by some anciently taken in those two places in different significations, appears by the ancient translation that we have, *viz.* the Greek of the LXX, who thus render the words, καὶ [a] ἐκζητήσω τὸ αἷμα αὐτῶν, καὶ οὐ μὴ ἀθωώσω, *and I will require, or avenge their blood*, inultumque esse non patiar, *and will not suffer it to be unrevenged.*

This variety of interpretations and expositions of these words have we from the Jews, modern and ancient. If we look now to the Christians, whether translators or expositors, we shall find yet more, some of them agreeing with some of those, which we have seen, others differing from them all. As for translations there is one [b] of good authority, though modern, who taketh the same way of distinction and construction, as we have seen *Kimchi* and those other Jews, which we mentioned with him, to do; he renders the words, *mundabo quidem, sed sanguinem eorum non mundabo*, I will cleanse indeed, but their blood will I not cleanse. Others more generally, whether ancient or modern, take as plainer the other way of construction which we mentioned, referring the nown governed to the first clause, though as to the meaning that they give of the words so taken, much differing between themselves. So the Syriack rendring them ܘܐܬܒܥ ܕܡܘܗܝ ܘܠܐ ܐܫܬܒܩ *And I will avenge their blood and will not spare.* The printed Arabick also following the Greek وانتقم دمهم ولا اغفو to the very same sense. The vulgar Latin, *& mundabo sanguinem eorum, quem non mundaveram*, And I will cleanse their blood that I had not cleansed: which we see ours agree with, only differing in that they render the conjunction ו *ve*, by *for*, which that, according to its most usual signification, renders by *and*; which likewise the Italian version of *Diodati* doing, exactly agrees with it. The *Tigurian* Latin likewise, only instead of *quem, which*, supplying, *quos, whome*, so referring to the persons what that referres to the blood.

Neither of these is indeed expressed in the Hebrew, and so are by [c] some both left out in the translation, they putting only, *mundabo sanguinem eorum, non mundavi, I will cleanse their blood I have not cleansed*, but then if they go to give the meaning, one of them will be necessarily understood, either, *which blood*, or, *whose blood*, or, *those whome*, as *Castalio* supplies it by *quos, viz.* the blood of them whom, *&c.* as he renders it, *eorumque sanguinem expiabo, quos non expiavero*, and I will expiate the blood of them whom I shall as yet not have expiated; in giving the meaning of this, (*viz.* whichsoever of these be supplyed) will not make great difference. Very great difference indeed there is betwixt expositors, but that is from other occasions, *viz.* the understanding of the words, *blood*, and *cleansing*, and what is meant by them, and who are the persons spoken of. From their disagreement, as to these things, have we variety of expositions, as chief of which we look on these, first, that some taking the word נקה *nikkeh* in its ordinary signification of *cleansing*, or *purging*; and *blood*, in a large notion, as comprehending all heinous sins (as being like blood in its quality of polluting, or deserving death, or that the blood of the sinner should be shed) make the meaning to be, that God promiseth fully to cleanse his Church, his elect ones from the pollution of those sinnes, which hitherto they have been defiled with. This do

a *Or as some Copies* ἐκδικήσω. b *Pagnin.* c *Munst. Calv.*

the authors of the *Geneva* Engliſh Tranſlation, which in this place altogether agrees with our newer, give in their note for the underſtanding of it, which is, *he hath ſuffered his Church hitherto to lye in their filthineſs, but now he promiſeth to cleanſe them and make them pure unto him.* With them doth Biſhop *Hall* alſo agree in his Paraphraſe, *For I will cleanſe and purge away the ſinnes of thoſe mine elect, which I had not before done away, and will deliver the choſen of the Gentiles from thoſe iniquities wherewith they were polluted. Diodati* likewiſe in his note on his *Italian* tranſlation: *I will perfectly ſanctify my Church from all imperfections and ſpots of ſin, which yet remained in her in this world.* The ſame meaning of the words do ſeveral among Latin expoſitors give, yet with difference between them concerning the time when this promiſe ſhould be made good, ſome looking on it as belonging to the time of the preaching of the Goſpel, wherein God would cleanſe, *in Evangelio*, under the Goſpel, *quos in lege peccantes immundos reliquerat*, thoſe whome ſinning under the Law he had left uncleanſed, as *Jerome* ſpeaks, when as [d] others more largely give the meaning, *that he would make cleane the Gentiles receved into his Sion, the Church, which were before profane,* [e] *dead in ſins and treſpaſſes, without Chriſt, aliens from the common wealth of Iſrael, ſtrangers from the covenants of promiſe, having no hope, or without God in the world*, making them nigh by the blood of Chriſt, which cleanſeth from all ſin. And *purifying their hearts by faith* (*Act.* 15. 9.) yet (as [f] others adde) the Jews alſo whom the Law, with all its ceremonies, and rites of purification, could not ſo cleanſe but that they were ſtill [g] *concluded under ſin*; *that the promiſe by faith of Jeſus Chriſt might be given to them*, by believing in whom only, to them as well as to the Gentiles, is [h] *opened a fountain for ſin and uncleanneſs, viz.* for cleanſing them from their ſin. To both, both having need of it, is it only in Chriſt, opened, and by faith in him the vertue of it made effectual to them, even in this life; yet becauſe they are not perfectly cleanſed, do ſome which we have already ſeen, and ſeveral others, rather underſtand this promiſe of what ſhall be made good to faithful believers in the other life, when having put off mortality together with the frailties and corruptions thereof, they ſhall be tranſlated into that heavenly Jeruſalem, into which [i] *nothing that is defiled*, none that is not cleanſed from his ſins ſhall enter.

If this way of interpreting the word be taken, *viz.* that by *cleanſing their blood* be meant the making them clean from their ſins, I ſuppoſe both of theſe may be underſtood, *viz.* both that purity which in this life here he will conferre upon them, and that alſo with which in the life to come he will perfect them; both being his free gift, for receiving which they are only by faith in Chriſt made capable, but the [k] firſt conſiſting in the pardon of ſin to them repenting of it, the other in an abſolute aboliſhing it in them, and fully freeing them from it, in which perfect meaſure, though in this life he doth not fully cleanſe them from their ſins, though remitted to them, he will then do it, and make them perfectly clean, both pardoning thoſe their greateſt ſins for their hainouſneſs called *blood*, and which might ſeem impardonable (as [l] ſome think the words to imply) and alſo ſo ſanctifying them, that they ſhall no more commit any, but live pure from all. Theſe waies of expounding do the words afford, the verb being taken in the ſignification of cleanſing, and that being in the ordinary notion of it underſtood, and the noun blood being looked on as comprehending any hainous ſins, not much differently from theſe, as to the ſignification of the words, doth *Petrus a Figuero* ſeeme to render, when he propoſeth to be conſidered whether the meaning may not be, that the Jews toward the end of the world on their repentance, and turning to Chriſt, ſhall be cleanſed from the guilt of his blood which they pulled on themſelves, ſaying, his blood be upon us, *&c.* and do ſuffer for hitherto, and ſhall ſuffer for till ſuch of them as then live, ſhall then upon their turning to him, be cleanſed from it. But 2. The verb being taken by others in a different ſignification, *viz.* of avenging, or revenging, and the noun blood, in its more ſtrict and proper meaning, will neceſſarily give another meaning, which is by them taken, *viz.* [m] that the innocent blood of his elect people that had been ſhed by their enemies, which he had not yet revenged, he would yet in his appointed time, revenge. This expoſition the Greek, Syriack, and Arabick, as we have ſeen, direct to; *Grotius* taking it, ſaith that the verb נקה *nikke*, doth in this place ſignify *ulciſci*, to revenge; and ſaith that the ſenſe is very well expreſſed by the Chaldee, who, he ſaith, thus paraphraſeth on the words, *ſi quis adhuc eſſet Judæorum ſanguis effuſus, quem ultus nondum fuero, etiam hunc ulciſcar.* If there ſhall be any blood of the Jews ſpread, which I have not yet revenged, I will avenge this alſo. This though we may grant to be the meaning of the Chaldee, yet in giving his words, I know not what reading or copy he followed; none that I find ſo reading as he

d *Jun. Trem.* e *Eph.* 2. 12. f *Hugon. Riber. Danæus.* g *Gal.* 3. 22. h *Zech.* 13. 1. i *Rev.* 21. 27.
k *See Piſcator.* l *Munſter. and ſee Chriſt à Caſtro.* m *Chriſt. à Caſtr.*

doth,

doth, but ſo as we have above given an account of. And this he thinks made good on the *Ammonites* and *Moabites*. But in this his expoſition he ſeemes too much to limit the words, in referring the blood ſhed only to that of the Jews, and thoſe on whom it ſhould be revenged, to the *Ammonites* and *Moabites*. We may ſuppoſe (if this way of expoſition be taken) that the blood is to be underſtood of the blood of Gods people, wrongfully ſhed, and the perſons on whome for ſhedding it, vengeance ſhall be executed, of all the bloody enemies and perſecutors of Gods Church: which expoſition will be juſtified by that which we have ſeen of the foregoing verſe, wherein *Egypt* and *Edom* for the violence againſt the children of *Judah*, and their ſhedding innocent blood in their land, and illuſtrated by what we read *Rev.* 6. 9. 10. where the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held, are ſaid to cry with a loud voice, ſaying, *How long O Lord, holy and true doſt thou not avenge our blood on them that dwell on the earth.* Yet here there is another by [n] ſuch as had, no doubt, conſidered this, preferred, who take by cleanſing here to be meant, *manifeſting and declaring to be clean*, and ſo the words to import, that he will then at the laſt judgment, wherein the truth in all things ſhall be made manifeſt, declare the blood of his people adhering to him and his truth, which in this world had been ſhed (and by their enemies thought juſtly and deſervedly, as of guilty perſons, ſo to have been) to have indeed been innocent, by abſolving them from eternal deſtruction, to which he ſhall then adjudge their enemies for ſhedding of it. Theſe we looke on as chief expoſitions given of thoſe words, and of them the two laſt ſeeme moſt agreeable to the words and place. The two laſt, I ſay, becauſe as to the words they ſeeme much different, yet as to the matter of ſuch expreſſed to be done, they ſeeme coincident, and the one to require or inferre the other, God avenging the blood of his Saints, being a manifeſt declaring of them to be clear and innocent; and there being no other way of declaring them ſo to have been, than by adjudging thoſe who had ſhed it, for that their ſin, to juſt puniſhment.

According to all, here is a conſolatory promiſe to Gods faithfull people, of the certain performance of which, if not fully in this preſent world, yet in the next at the laſt judgment, the following words give aſſurance. For ſaith he, *The Lord dwelleth in Zion, his dwelling is Zion*, i. e. his Church, his elect, which by that name may be well meant, and underſtood, as *R. Tanchum* explains it دوام العناية بها وظهور دور السكينة فيها *the continuance of his providence over it, and the manifeſtation of his majeſtatick preſence in it.* And certainly where they are, can be nothing hurtfull to any remaining, nothing conducing to the good and happineſs of the inhabitants thereof wanting. His preſence will neceſſarily diſpell all evil, and bring with it all good to them: as an aſſurance to them of what good he promiſeth to his, doth this rendring of our Tranſlators in rendring *I ve* by, *for*, give us (as we ſaid) to underſtand thoſe words, and I ſuppoſe they do in ſo doing give us the right, and moſt proper meaning of them, though, for what I can find, that rendring be peculiar to them; they themſelves give another, in different words I mean, though in ſenſe it will appear the ſame, viz. *even I the Lord that dwelleth in Zion*, for what doth that particle of Emphaſis, *even I*, import other than that that, which he ſaith ſhall certainly be done, *for, or becauſe he that ſaith it is the Lord that dwelleth in Zion.*

It is generally by others rendred by, *and*, the moſt uſual ſignification of it in Hebrew, but as in that it is often uſed for, *nam, for*, ſo I ſuppoſe, &, *and*, by which it is rendred, to be taken in the ſame ſenſe, as giving a reaſon of the truth and certainty of what is ſaid, and not as a meer copulative connecting what follows with what goes before. I know not who ſo make it, except *Junius* and *Tremellius* in their verſion; but then for making the meaning they ſupply before it *Ego*, I, [o] rendring *ego & Jehovah habitans Tzijone*, I, and Jehovah (or the Lord) who dwelleth in Zion. So by, *ego*, which they ſupply underſtanding *God the Father*, and by *Jehovah, God the Son*, as in a [p] note they explain their ſenſe. Which as to the matter it is a truth, and would likewiſe give aſſurance of the promiſed good, yet is a forceing of the words by adding to them, and the other literal Tranſlations ſeeme more plain and ſimple. And that in the text of our Tranſlation may well direct us in making out the meaning of them all, in the way which in the firſt place we gave, ſo as to look on them as a reaſon to aſcertain them, of the which the foregoing words give promiſe and expectation of. And as ſo, viz. as giving aſſurance of that promiſe doth the Chaldee Paraphraſt appear to look on that particle, while inſtead of it he puts אמר, *amar, ait, ſaith*, rendring *ſaith the Lord who hath placed* (or made to dwell) *his ma-*

n *Lyra, Mercer. Druſ. Lively.* o *Tarnovius follows them in this rendring.* p *The note is* verba ſunt Dei Patris loquentis Deo filio, Jehova qui manet in nobis & nos in illo, & in quo Pater nos purgat ut feramus fructum.

*jestly in Sion.* What he, that [q] is *Jehovah*, the Lord infinite in power, of eternal being, and giving necessary being to all his purposes and promises in their due time, hath made to those whome he ownes for his, and to whom he vouchsafes peculiar signes of his presense and favour, cannot but be certainly made good, that will the saying, that the Lord who hath fixed the habitation of his Majesty in peculiar manner in *Sion*, give certain assurance of to the members and inhabitants of that place. And as in such relation to those here spoken of doth he describe himself, viz. he that is every where present, and whose majesty filleth both heaven and earth, as yet in a peculiar manner, vouchsafing to dwell among them calling himself שכן בציון *he that dwelleth in, or the inhabiter of Sion.*

The very same words occurre in *v.* 17. where we have spoken of them what might concern that place; that which we shall here add is, that the word שכן *shocen*, being the participle, and properly signifying *habitans*, dwelling, is applicable either to the present, preter, or future tense, so as to import either, *which doth dwell*, or, *which hath dwelt*, or, *which shall dwell*, and accordingly is by [r] some rendred *habitat*, doth dwell, by [s] others, shall dwell. If there be any difference in the sense between these, it must be discerned by the different understanding of the place, where it is said he doth or shall dwell, viz. *Zion.* That we know is differently taken, either for the place properly so called, where the Temple of old stood, or for the Church of God, and that again either militant or triumphant, of the one of which it is by some understood, by others of the other. For the place so properly called, and by that name literally understood, *Kimchi*, as I suppose all the Jews, taking it, so looks on the word as to referre not only to Gods dwelling there at that present, when these words were spoken by the Prophet, but to his return thither, when after its desolation it should be again restored to its glory. For so found his words, *and the Lord dwelling in Sion* (שכן בציון *shocen Betzion*) *and so also for ever, for for ever shall be* שכינתו *the habitation of his Majesty in* Zion אחר שתשוב שם *after that it shall return thither in the days of the Messiah.* R. Tanchum also takes it as importing the future, looking on it as to be supplied by the verb יהיה, *and shall be*, that the words may sound as if it were written יהיה יי שוכן בציון, *and the Lord shall be inhabiting* (or shall dwell) *in Zion.* But *Abarbinel* lookes on it as rather denoting the preter tense, and what was or had been, taking the words in a clean different meaning, viz. not as a promise of what good God would for the future do, but as a narrative of what he had formerly done, and looking on them as a reason for which he would take vengeance on their enemies, viz. because they should destroy and burn up that holy place in which was his dwelling and his house.

Among Christians also *Grotius* appears to understand *Sion* of that place properly and literally so called, while he gives for the meaning of the words, *cultus Dei manebit Hierosolymis*, The worship of God shall remain or continue in *Jerusalem.* But that then cannot be understood of longer continuance than that of *Jerusalem* it self, and the Temple in which he there with signal manifestation of his presence dwelt, and to which his worship was then restrained. And our Saviour Christ *John* 4. 21. telleth the *Samaritan* woman, *The hour cometh, when ye shall no longer worship the Father at Jerusalem*, yea *v.* 23. *that the hour then was. Calvin* also seemes to understand this of the earthly *Sion*, looking on the words as a minding the Jews of Gods favour to them, according to his covenant made in their favour with them, in that he chose for an habitation among them, *Sion* (an house to himself in Mount *Sion.*) But it is more generally looked on as an assertion of Gods perpetual dwelling with them spoken of, in that place of his residing called *Sion*, which being not to be affirmed of that Mount *Sion* at *Jerusalem* properly so called, is by them understood of the Church, to which that name is manifestly elsewhere also attributed, [t] as *Heb.* 12. 22. *Rev.* 14. 1. and the Church being distinguished into that militant (as 'tis called) on earth, and that triumphant in heaven, to both of them are the words here applicable, it being truely to be said of both that the Lord dwelleth in them, and that perpetually. Of the first will be verified what our Saviour Christ saith, *Lo I am with you alway, even unto the end of the world, Math.* 28. 20. and of them of whom it consists (saith St. *Paul*) *that they are of the houshold of* God Eph. 2. 19. *that they are an holy Temple in the Lord, in whom they are builded together for an habitation of God through the Spirit, vers.* 21. 22. Of the second there is no doubt both that he doth and would there dwell and manifest his glorious presence for ever. Of this therefore do many more especially understand the words; and as so understood doth Bishop *Hall* paraphrase them, *And the number of the elect being fully made up, the Lord shall dwell everlastingly with them in his heavenly* Zion. Dr. *Stokes* seemes to take in both in his Paraphrase, which is, *And thus will God ever abide with his Church,*

[q] *Of the name, see on Hosea p.* 650. [r] *Pag. Tig. Munst. &c.* [s] *LXX. printed Arab. Piscator. Diodati and Castal.* [t] *See Ainsworth on Ps.* 6. 2.

*and*

*and preſerve his ſervants in their greateſt dangers, or reward them with that which ſhall exceed a preſent delivery, and be a ſufficient vindication of their vertue and innocence.* In any of theſe wayes the words, as we ſaid, are an aſſurance that what good he hath promiſed to his Church, and the members thereof, and whatſoever may conduce to their happineſs, ſhall certainly be made good to them, both from the conſideration of what he is that hath promiſed, viz. יהוה *Jehovah*, which name beeing proper to him alone (to the Father, Son, and Holy Ghoſt) not communicable to any other, [u] denotes as his being in himſelf, ſo his giving (as we ſaid) neceſſary being to his word and promiſes; and ſo alſo from the conſideration of what relation he owneth them into himſelf, in ſaying that he *dwelleth* (or *will dwell*) in *Sion*. Which imports his perpetual preſence with the inhabitants and members thereof, which is equivalent to a promiſe of making them fully and eternally happy; *For in his preſence is fullneſs of joy, and at his right hand are pleaſures for ever more.* *Pſ.* 16. 12. For which beautiful fruition of his preſence, he of his infinite mercy prepare us, and make us in due time partakers of it, through Jeſus Chriſt our Lord, to whom with the Father and the Holy Ghoſt, three Perſons and that only Lord, be all honour and glory now and for ever. *Amen.*

u *See Ainſworth on Gen.* 2. 4. *and Ex.* 6. 3.

*FINIS.*

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## Errata.

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As concerning such places of authors in any language as I cite, I hope they are neither falsly alledged, nor falsly rendred: If any so be, I desire to be admonished thereof by any learned reader. This I put in here as fearing there may be some such error found by others, who will be inquisitive into such things; and that, which makes me cautelous in this kind is, because I find an error of that nature objected to me by that very learned man *Jobus Ludolphus*, which, though it be in an other work long since done, yet I here mention, this being the first occasion I had to do it, since it came to my knowledge. The thing is this; In the *Arabick* History, which I translated and published under the title of *Gregorii Abul-Pharajii Historia Dynastiarum p.* 116. of the *Arabick*, is readd concerning the *Samaritans* وهي مجسمة, and in the latin page 74. rendred, suntque iidem corporeitatis [in Deo] assertores, *and they are such as assert corporeity in God.* He thinks there is a fault, and that for مجسمة *assertors of corporeity*, should be readd مخموسة *machmusato*, which signifies *of five parts*, and so be referred to التورية alturato *the Law* before it mentioned, and not to the *Samaritans* spoken of; and that, if it were so, it ought to be وهم *wahom, and they*, in the plural number, and not وهي *wahi, and it*, in the singular of the feminine gender. This his conjecture is easy, and I suppose was formerly thought on, but such as I neither

neither could, nor can, assent to, in as much as two very good copies, and by very learned men in those parts, where they were written, perused (at least one of them, a very ancient copy) which I had to go by, do both agree in مجسمة, for making which مخصوصة must be both a change and transposition & addition of letters, not easily to be granted without some authority. What he insists on, for making good his conjecture, that, if it were as it is readd, the pronoun ought to be هم *they*, and not هي *it*, is of no force, in as much as it may be looked on as agreeing with فرقة *Sect*, to which the foregoing السابعة *the seventh* is referred; and withall, one of the two copies hath هم *they*, as he would have it, joyning it with السمرة *the Samaritans*: so that, if it were again to be printed, I should by no means alter any thing in the reading of the *Arabick*. If any thing be altered, let it be in the *Latin*, leaving out the words *in Deo*, which indeed are not in the *Arabick*; so that the words may be understood that they did interpret things *corporally*, viz. Gods promises of good, and his threats of evil, not strictly that they did ascribe a body to God, but that they did understand things spoken or promised by God corporally, or as belonging to this life only. *Sharestany* and *Abulpheda* say of the Dosithean Sect among them that they affirmed ان الثواب والعقاب في الدنيا that the rewards and punishments did belong only to this world, although others of them did say that they were to be in the other world. Some such opinion *Abulpharagius* seems to have heard of them: for to read otherwise in him than I have expressed, is that which the authority of the copies at several times, and in several places (as I suppose) written, permits me not to do.